CRCU 289

THE

UWK. Haa 554-111-Gs 397

CALCUTTA REVIEW

An Illustrated Monthly

Established 1844

111

THIRD SERIES

Volume LV

APRIL—JUNE
1935

PUBLISHED BY
THE UNIVERSITY OF CALCUTTA

First Series … …	*1844*
New Series … …	*1913*
Third Series (Monthly) …	*1921*

CRCU284

3105.003.

THE CALCUTTA REVIEW

Volume XLXIII; Numbers 1—3

APRIL—JUNE, 1935

CONTENTS

Page

ding the Art of India 1
ıanda K. Coomaraswamy

ce of Castes and Communities in Northern India ... 7
dhakamal Mukerjee, M.A., PH.D.

)-Persian Literature and Amir Khusrav 17
ıilchandra Banerjee, M.A.

elopment of Cultural Relations between Hindus d Muslims 28
ıa Ziauddin

Causes of Japan's Trade Expansion and her Services... 39
urotaro Senda

of Hindu Social History 50
ıtuknath Bhattacharya, M.A., B.L.

Prasad (1876-1935) 70
C. Bagchi, M.A., LL.D.

Design in the Universe Around us 72
Upendranath Brahmachari, KT., RAI BAHADUR, M A., D., PH.D., F.A.S.B., F.S.M.F.

hitectural Exhibition at Calcutta University ... 78

House and Our University 117
ated)

k's Scope as a Dramatist 133
dranath Chaudhuri, M.A.

The Development of Cultural Relations between Hindus an
Muslims ... ...
Maulana Ziauddin
Early Indo-Persian Literature and Amir Khusrav
Anilchandra Banerjee, M.A.
Some Aspect of Modern Journalism in India ...
Amal Home
Soviet Foreign Policy: Old and New ...
Mahmud Husain
Mir Qasim as an Exile from Bengal: 1764-77 ...
Narendrakrishna Sinha, M.A.

The Civilisation and Culture of Indo-Europeans ...
Manilal Patel, PH.D.
East and West ... ...

The 25th of May ... ...
Surendranath Sen, M.A., PH.D., B.LITT. (Oxon.)
Individualism in the Religious Thought in the Plays of Ibse
and Bernard Shaw ... ...
Dr. Frederic T. Wood, D. LITT.
Soviet Foreign Policy: Old and New ... ...
Dr. Mahmud Husain
Arts and Crafts of India ... ...
Asitkumar Haldar
Trade Balance and Public Finance: Experience of Fasci
Italy ... ...
Benoykumar Sarkar
'Ilmut Hadith or The Science of Tradition ...
Muhammad Zubair Siddiqi, M.A., PH.D. (Cantab.)
The State of Agriculture in Bengal during the Mid-Eighteent
Century ... ...
Kalikinkar Datta, M.A.
Towards a New World War ... ...
Susobhanchandra Sarkar, M.A. (Oxon.)

Transport problems of Bengal ... ...
Haridas Ghosh, M.A.

Page.
tion in Italy 326
... ... 80, 213, 329
nd Notices of Books 83, 220, 332
... ... 89, 224, 335
Views 97, 227, 339
... ... 101, 231, 342

List of Contributors with articles.

r. S. C., M.A., LL. D.
Ganesh Prasad 70
Mr. Anilchandra, M.A.
ly Indo-Persian Literature and Amir Khusrau 17, 161
rya, Mr. Batuknath, M.A., B.L.
Aspect of Hindu Social History 50
ari, Dr. Sir Upendranath Kt., Rai-Bahadur, M.A., Ph.D., F.A.S.B., F.S.M.F.
Great Design in the Universe Around us ... 72
, Mr. Jnanendranath, M.A. ...
terlinck's Scope as a Dramatist 133
amy, Dr. Ananda K.
lerstanding the Art of India 1
. Kalikrishna, M.A.
state of Agriculture in Bengal during the Mid-ighteenth Century. 297
r. Haridas, M.A.
nsport Problems of Bengal 315
r. Asitkumar.
and Crafts of India 265
r. Amal.
e Aspect of Modern Journalism in India 170
r. Mahmud.
iet Foreign Policy: Old and New ... 180, 256
, Dr. Radhakamal, M.A., Ph.D.
Balance of Casts and Communities in Northern India 7

Patel, Dr. Manilal, Ph.D.
The Civilisation and Culture of Indo-Europeans ...
Sarkar, Mr. Benaykumar, M.A.
7 Trade Balance and Public Finance: Experience of Fascist Italy ... ...
Sarkar, Mr. Susobhanchandra, M.A.(Oxon.).
Towards a New World War ... .
Sen, Dr. Surendranath, M.A., Ph.D., B.Litt.(Oxon.).
The 25th May ... ...
Senda, Mr. Murotaro.
The true causes of Japan's Trade Expansion and her Service ... ...
Siddiqui, Dr. Muhammad Zubair, M.A., Ph.D. (Cantab.).
Ilmut Hadith or the Science of Tradition ... ..
Sinha, Mr. Narendrakrishna, M.A.
Mir Qasim as an Exile from Bengal: 1764-77 ..
Wood, Dr. Frederic, T., D.Litt.
Individualism in the Religious Thought in the Plays of Ibsen and Bernard Shaw ... .
Ziauddin, Maulana.
The Development of Cultural Relations between Hindus and Muslims ... ...

CRCU 284

Gs 3972

CALCUTTA UNIVERSITY LIBRARY
Sec. No..........
Book No..........

THE

CALCUTTA REVIEW

APRIL, 1935

UNDERSTANDING THE ART OF INDIA

DR. ANANDA K. COOMARASWAMY

Fellow for Research in Indian, Persian and Muhammadan Art ; Curator, Indian and Oriental Section, Boston Museum of Fine Art.

WORKS of art have been thought of in two very different ways. According to the modern view the artist is a special or even bnormal kind of man, endowed with a peculiar emotional sensibility vhich enables him to see what we call beauty ; moved by a mysterious esthetic urge he produces paintings, sculpture, poetry, or music. hese are regarded as a spectacle for the eyes or a gratification for the ar ; they can only be enjoyed by those who are called lovers of art nd these are understood to be temperamentally related to the artist ut without his technical ability. Other men are called workmen nd make things which everyone needs for use ; these workmen are xpected to enjoy art, if they are able, only in their spare time.

In ideal art, the artist tries to improve upon nature. For the est, the truth of the work of art is held to be its truth to an external orld which we call nature, and expect the artist to observe. In this ind of art there is always a demand for novelty. The artist is an individual, expressing himself, and so it has become necessary to have books written about every artist individually, for since each makes u of an individual language, each requires explanation. Very often biography is substituted for the explanation. Great importance attached to what we call genius, and less to training. Art history chiefly a matter of finding out the names of artists and consideri their relation to one another. The work of art itself is an arrang ment of colours or sounds, adjudged good or bad according to wheth these arrangements are pleasing or otherwise. The meaning of t work of art is of no significance ; those who are interested in su merely human matters are called Philistines.

This point of view belongs only to the last few centuries Europe, and to the decadence of classical civilisation in the Medit ranean. It has not been endorsed by humanity at large, and may quite a false view. According to another and quite different assum tion, which prevailed throughout the Middle Ages in Europe and in fact proper to the Christian as well as the Hindu philosophy life, art is primarily an intellectual act ; it is the conception of for corresponding to an idea in the mind of the artist. It is not when observes nature with curiosity, but when the intellect is self-poise that the forms of art are conceived. The artist is not a special ki of man, but every man is a special kind of artist, or else is somethi less than a man. The engineer and the cook, the mathematician a the surgeon are also artists. Everything made by man or done sk fully is a work of art, a thing made by art, arti-ficial.

The things to be made by art in imitation of the imagined for in the mind of the artist are called true when these imagined for are really embodied and reproduced in the wood or stone or in sounds which are the artist's material. He has always in view make some definite thing, not merely something beautiful, no mat what ; what he loves is the particular thing he is making ; he kno that anything well and truly made will be beautiful. Just what is be made is a matter for the patron to decide ; the artist himself if he building his own house, or another person who needs a house, or in broadest sense the patron, is the artist's whole human environment, example when he is building a temple or laying out a city. In unanim societies, as in India, there is general agreement as to what is m needed ; the artist's work is therefore generally understood ; wh everyone makes daily use of works of art there is little occasion museums, books or lectures on the appreciation of art.

CRCU284

The thing to be made, then, is always something humanly useful. No rational being works for indefinite ends. If the artist makes a table, it is to put things on ; if he makes an image, it is as a support for contemplation. There is no division of fine or useless from decorative and useful arts ; the table is made to give intellectual pleasure as well as to support a weight, the image gives sensual, or as some prefer to call it, aesthetic pleasure at the same time that it provides a support for contemplation. There is no caste division of the artist from the workman such as we are inured to in industrial societies where, as Ruskin so well expressed it, " Industry without art is brutality."

In this kind of art there is no demand for novelty, because the fundamental needs of humanity are always and everywhere the same. What is required is originality, or vitality. What we mean by "original" is " coming from its source within," like water from a spring. The artist can only express what is in him, what he is. It makes no difference whether or not the same thing has been expressed a thousand times before. There can be no property in ideas. The individual does not make them, but finds them; let him only see to it that he really takes possession of them, and his work will be original in the same sense that the recurrent seasons, sunrise and sunset, are ever new although in name the same. The highest purpose of Christian and Eastern art alike is to reveal that one and the same principle of life that is manifested in all variety. Only modern art, reflecting modern interests, pursues variety for its own sake and ignores the sameness on which it depends.

Finally, the Indian artist, although a person, is not a personality; his personal idiosyncracy is at the most a part of his equipment, and never the occasion of his art. All of the greatest Indian works are anonymous, and all that we know of the lives of Indian artists in any field could be printed in a tract of a dozen pages.

Let us now consider for a short time the history of Indian art. Our knowledge of it begins about 3000 B.C. with what is known as the Indus Valley culture. Extensive cities with well-built houses and an elaborate drainage system have been excavated and studied. The highest degree of artistic ability can be recognized in the engraved seals, sculptured figures in the round, finely wrought jewelry, silver and bronze vessels, and painted pottery. From the Rig-Veda, the the Bible of India, datable in its present form about 1000 B.C., we learn a good deal about the arts of the carpenter, weaver, and jeweller.

The more familiar Indian art of the historical period has been preserved abundantly from the third century B.C. onwards. The greater part of what has survived consists of religious architecture and sculpture, together with some paintings, coins, and engraved seals. The sculptures have been executed in the hardest stone with steel tools. From the sculptures and paintings themselves we can gather a more detailed knowledge of the other arts. The temples are often as large as European cathedrals. Almost peculiar to India has been the practice of carving out such churches in the living rock, the monolithic forms repeating those of the structural buildings. Amongst notable principles early developed in India which have had a marked influence on the development of architecture in the world at large are those of the horse-shoe arch, and transverse vault.

An increasing use is made of sculpture. As in other countries, there is a stylistic sequence of primitive, classical, and baroque types. The primitive style of Bharhut and Sanchi can hardly be surpassed in significance, and may well be preferred for the very reason that it restricts itself to the statement of absolute essentials, and is content to point out a direction which the spectator must follow for himself. Nevertheless, in many ways the Gupta period, from the 4th to the 6th centuries A.D., may be said to represent the zenith of Indian art. By this time the artist is in full and facile command of all his resources. The paintings of Ajanta, approximately comparable to those of the very early Renaissance in Europe, depict with irresistible enchantment a civilisation in which the conflict of spirit and matter has been resolved in an accord such as has hardly been realised anywhere else, unless perhaps in the Far East and in Egypt. Spirituality and sensuality are here inseparably linked, and seem to be merely the inner and outer aspects of one and the same expanding life. The art of this age is classical not merely within the geographical limits of India proper, but for the whole of the Far East, where all the types of Buddhist art are of Indian origin.

There follows a mediaeval period, which was essentially an age of devotion, learning, and chivalry ; the patronage of art and literature moving together as a matter of course.

From the twelfth century onwards, the situation is profoundly modified, so far as the North of India is concerned, by the impact of Muhammadan invasions, of Persian and Central Asian origin. But while the effects of these invasions were to an appalling extent destructive, the Islamic art added something real and valuable to that of India ; and finally, though only for a short time, under the Great Mughals in the 16th and 17th centuries, there developed in India a new kind of life which found expression in a magnificent architecture and a great school of painting. Just because of its more humanistic and worldly preoccupations, this art is better known to and better appreciated by Europeans at the present day than is the more profound art of Hindu India. Everyone has heard of the Taj Mahal, a wonder of inlaid marble built by Shah Jahan to be the tomb of a beloved wife ; everyone can easily understand and therefore admire the Mughal paintings that provide us with a faithful portrait gallery of all the great men of Northern Indian during a period of two centuries. This is a kind of art that really corresponds to that of the late Renaissance, with all its personal, historic and romantic interests.

In the meantime, Hindu culture persisted almost unchanged in the South. In the great temple cities of the South both the reality and the outward aspects of the ancient world have survived until now, and the world has no more wonderful spectacle to offer than can be seen here. In the North, Hindu culture survived too in Rajputana and the Punjab Himalayas, and here, in direct continuity with ancient tradition, there developed the two schools of Rajput painting that are the last great expressions of the Indian spirit in painting or sculpture. Modern developments in Bengal and Bombay represent attempts either to recover a lost tradition, or for the development of an eclectic style, neither wholly Indian nor wholly European. At the present day the Indian genius is finding expression rather in the field of conduct than in art.

European influence on Indian art has been almost purely destructive: In the first place, by undermining the bases of patronage, removing by default the traditional responsibilities of wealth to learning. Secondly, the impact of industrialism, similarly undermining the status of the responsible craftsman, has left the consumer at the mercy of the profiteer, and no better off than he is in Europe. Thirdly, by the introduction of new styles and fashions, imposed by the prestige of power, and which the Indian people have not been in a position to resist. A reaction against these influences is taking place at the present day, but can never replace what has been lost ; India has been profoundly impoverished, intellectually as well as economically, within the last hundred years.

Even in India, an understanding of the art of India has to be rewon; and for this, just as in Europe where the modern man is as far from understanding the art of the Middle Ages as he is from that of the East, a veritable intellectual rectification is required. What is needed in either case is to place oneself in the position of the artist by whom the unfamiliar work was actually made, and in the position of the patron for whom the work was made: to think their thoughts and to see with their eyes. For so long as the work of art appears to us in any way exotic, bizarre, quaint, or arbitrary, we cannot pretend to have understood it. It is not to enlarge our collection of bric-a-brac that we ought to study ancient or foreign arts, but to enlarge our own consciousness of being.

As regards India, it has been said that "East is East and West is West and never the twain shall meet." This is a counsel of despair that can only have been born of the most profound disillusion, and the deepest conviction of impotence. I say on the contrary that human nature is an unchanging and everlasting principle; and that whoever possesses such a nature—and not merely the outward form and habits of the human animal—is endowed with the power of understanding all that belongs to that nature, without respect to time or place.

Boston.

THE BALANCE OF CASTES AND COMMUNITIES IN NORTHERN INDIA

RADHAKAMAL MUKERJEE, M.A., PH.D.
Professor and Head of the Department of Economics and Sociology, Lucknow University.

SWAMPING OF THE INTELLIGENTSIA BY THE BACKWARD COMMUNITIES

POLITICAL changes and especially the adjustments between the Hindus and the Muhammadans now monopolise our thought. Behind these, however, are discernible social trends which would largely fashion the politics of the future.

Throughout Northern India the decay of the upper-caste Hindus and the rapid multiplication of the backward Hindus and Muslims indicate a cultural and political menace of the first magnitude to which educated persons are now blind. Politics which is our pre-occupation is, however, ultimately rooted in the economic necessities of large social groups ; it is hardly ever made to order by the *intelligentsia*.

Politics to-day is the mobilisation of numbers, and it is the culture of the community which will determine how the numbers will function in the state, and to what ends political power will be directed. A striking disparity in the growth of different sections and social groups may thus profoundly alter both social and political programmes.

Let us visualise the social composition of Northern India. In the Punjab the Hindus represent only 30 p.c. of the total population, the Muslim proportion being more than half. Both in the United Provinces and Bihar and Orissa, the percentage of the Hindus to the total population is about the same, 84 per cent., the Muslim proportions being 14 and 10 per cent. respectively. But in Bengal again the Muslim dominates forming 54 per cent., of the population, and this dominance increases as we reach the prosperous districts in Eastern Bengal where he represents 65 to 75 per cent. of the population. Similarly, the depressed castes increase in proportion as we proceed towards the east; they represent 80 per cent. of the Hindus in the United Provinces and 33 to 45 per cent. in Bihar and Bengal. Everywhere the Muslim and the depressed castes increase faster than the Hindu especially towards the east. In Eastern Bengal the Muslim is a convert from the lower-class Hindu, and shows a distinctly lower level of culture, living, however, under the most favourable natural conditions.

Disparity of Growth of Hindu and Muslim Communities

Percentage of the total population.			Percentage of Hindus.	Growth per cent. 1881–1931.	
	Hindus.	Muslims.	Depressed classes.	Hindus.	Muslims.
Punjab	30	52	20	–6	51
United Provinces	84	14	30	7	21
North Bihar	82	17	{ 33	7	13
South Bihar	90	10	{ –	12	20
Bengal	43	54	{ 37	23	51
Eastern Bengal	27	71	{ 40	39	87

DANGER OF CULTURAL LAPSE

Throughout Northern India the upper castes now show a rate of growth which is less than that of the lower Hindu castes and that of the Muhammadans. In the Punjab the Hindu community as a whole has actually declined by a 6 per cent. during the last fifty years, and the Muslim community increased by more than fifty per cent. In the United Provinces all the upper castes have actually declined in numbers during the last thirty years. The Brahmins and the Rajputs have diminished by about 5 and the Kayasthas and Kurmis by 10 and 12 per cent. while the Chamars and Ahirs who now aggregate more than the total number represented by the four upper castes, have increased by 6 and 2 per cent. respectively. Among other lower castes, the Pasis, Gadarias and Lodhs have increased by so much as 18, 9 and 5 per cent., respectively. All the lower castes everywhere are more or less illiterate and it seems that in the future population will be largely recruited from the backward castes and communities.

Disparity of Natural Variation of High and Low-caste Hindus and Muhammadans in Northern India

	Total number (omitting 000s.)	Percentage of Literacy of males aged 7 years and over.	Percentage variation 1901—1931
		United Provinces	
Brahmin	4,556	29·3	−4·8
Kayastha	479	70·2	−9·3
Rajput	3,757	18·	−4·9
Kurmi	1,756	5·4	—11·8
Chamar	6,312	·6	+6·4
Ahir	3,897	2·0	+1·3
Pasi	1,461	·5	+17·8
Godariya	1,021	1·1	+8·6
Lodh	1,099	2·4	+5·3
Muhammadan	7,181	9·7	+7·1
Hindu	40,585	8·9	+0·1
		Bihar	
Brahmin	2,101	35	+19·9
Kayastha	383	60	+5·5
Rajput	1,412	21	+9·3
Goala	3,455	3·7	+10·4
Santal	1,712	1·2	+31·9
Kurmi	1,455	9·3	+18·3
Koeri	1,302	...	+4·5
Chamar	1,296	·9	+21·2
Dosadh	1,291	1·2	+12·8
Muhammadan	4,284	1·0	21·0
Hindu	35,206 (including Orissa)	9·9 (Age 5 & over)	14·6
		Bengal	
Brahman	1,447	45	+24·1
Kayastha	1,558	40	+58·3
Mahisya	2,381	18	+21·9
Namasudra	2,094	8	+13·3
Rajbangsi	1,806	5	+4·8
Muhammadan	27,810	6·8	24·7
Hindu	22,212	16 (Age 5 & over)	11·3

The Muhammadan who is less literate than all the upper-caste Hindus everywhere and in Bihar and Bengal less than even some of the backward castes such as the Santals, Mahisyas and Namasudras increased by 21 per cent. during the last 50 years while the

Hindu has declined by 6 in the Punjab and increased by about 7 per cent. in the United Provinces and 5 per cent. in Bihar and 23 per cent. in Bengal. During the last fifty years the Mahisyas, Namasudras and Rajbangsis of Bengal increased by 18, 33 and 100 per cent. respectively.

CAUSES OF MUSLIM INCREASE

The enormous growth of the Muslim is due no doubt to polygamy, to widow remarriage, to later consummation of marriage than among most Hindus and probably also to the difference of food and economic habits. In the new clearings and isolated hamlets in Eastern Bengal which are far distant from the rural settlements, the needs of agricultural expansion have fitted exceedingly well with their polygamy and widow remarriage, which are both unacceptable for the Hindu peasants. In the hamlets that rise and disappear on the shifting sand-dunes of the rivers and are exposed to dangers from storm, waves and cyclones, crocodiles and tigers, fevers and brackish waters, cultivation is intermittent and settlement is temporary and precarious. The Muhammadan custom of adopting more than one and as many as four wives who serve as field labourers in new reclamations contributes towards the success of agricultural colonisation in virgin wildernesses, islands and swamps where the delta-building rivers meet the sea in Bengal. Amongst the Muhammadan males not merely is the proportion married much higher than among the Hindus, but the proportion of widows amongst females is much smaller. The following contrast of marital condition of 1,000 of each sex (all ages) in Eastern Bengal is full of significance.

	Hindu		Muhammadan	
	Male	Female	Male	Female
Married	467	472	507	544
Widowed	45	218	18	123
Unmarried	488	310	475	333

THE MUSLIM POSITION IN THE FUTURE

Both polygamy and widow remarriage thus chiefly account for the more rapid increase in the Muhammadan than the Hindu population so noticeable during the last fifty years in the whole of the

Ganges valley especially in the eastern districts where the Muhammadan increased from 645 to 710 per mille of the total population. Even in areas where there is a general decline of the total population the Muhammadan polygamous household has increased in size and filled the gap left by the declining Hindu castes. The Hindus are declining in numbers not only in Western and Central Bengal, where the Muhammadan is fast filling up his gap, but also in Eastern Bengal where the conditions have proved so favourable to the sister community. Fifty years hence out of ten persons in the fields or city lanes in Eastern Bengal eight would be Muhammadans, one would be a Namasudra and another person a Brahmin, Vaidya or any other caste. For the whole of Bengal for every one upper-caste Hindu, there will be six Muhammadans, and three lower-caste Hindus, a Mahisya, a Namasudra, a Rajbangsi or any other caste. The sudden expansion of social groups which are less cultured and yet which receive special political treatment that may under political pressure amount to discrimination against the more enlightened groups is full of portent for the culture and harmonious social intercourse of the whole of Northern India.

A NATURAL DEFICIENCY OF FEMALES AMONG UPPER-CASTE HINDUS

The chief cause of the decline of the upper Hindu classes is caste and marriage restriction. In the Ganges valley as we rise in the Hindu social scale, and the caste is further removed from the thoroughbreds of the soil, the paucity of females increases. There are only 776 females per 1,000 males amongst the Jats in the United Provinces. Among the Kayasthas who are one of the most literate and at the same time most decaying communities in the whole of Northern India, the number of females per 1,000 males is only 835. The Rajputs and the Brahmans show also deficiency of females, the number of females being 866 and 882 respectively per 1,000 males. In the Punjab the Brahman, Khatri, and Arora have all a low sex-ratio, *viz.*, 822, 819 and 865, respectively. On the other hand, the prolific Chamars and Pasis do not show such paucity (957) while the Muslim figure is 900. Most of the backward castes do not show any scarcity of females ; some show even an excess and all are more fecund than the high castes.

The sex-proportion by selected castes in the Punjab, the United Provinces, Bihar and Bengal, thus supplies us with interesting clues as to the decay of the more important Hindu communities amongst whom the racial effects of this extremely small proportion of females at the reproductive ages are aggravated by the various barriers of marriage as exogamy, endogamy, hypergamy and prohibition of widow re-marriage would impose.

Number of Females per 1,000 Males of All Ages.

	Indo-Gangetic Plain : United Provinces			Bihar	Bengal
	West	Central	East		
Upper Hindu Castes :					
Kayastha	802	819	925	921	901
Brahman	789	894	934	964	847
Rajput	780	850	899	905	Not important
Lower Hindu Castes :					
Chamar	882	992	1049	1100	Not given
Dom	899	954	940	Not given	965

The effect of the regional factor is obvious. Generally speaking, the sex ratio is greater in the lower than in the higher Hindu castes and higher in the same caste as we advance towards less arid conditions. The same tendency is noticeable among the Muslim castes where also the sex ratio is high but nothing so high as in the case of the lower Hindu castes. The Muhammadan sex ratio tends to increase as we proceed eastwards where he is mainly converted from the latter.

Number of Females per 1,000 Males of All Ages in Muslim Castes

	United Provinces.	Bengal.
Sayid	900	888
Julaha	919	916

If we also take into consideration widespread and important castes from each of the three Provinces, who are, however, absent in others, the general tendency of an increase in the sex ratio, as we proceed from west to east, is corroborated.

Number of Females per 1,000 Males of All Ages

United Provinces :	
Jats	776
Gujars	786
Tagas	805
Pasis	957
Ahirs	895
Kurmis	918
Bihar :	
Koeri	967
Teli	993
Santal	1,003
Goala	957
Bengal :	
Bauri	1,017
Mahisya	952
Namasudra	964

The paucity of females among the upper-class Hindu seems to be due to an age-long process of evolution in which families and stocks which bred more males had higher survival values. Climatic and dietetic factors may have also some influence on the sex ratio. As we proceed from east to west, arid conditions increase and sex ratio also becomes lower. Deliberate or unconscious neglect of girl-babies is also responsible to some extent for an insufficiency of females, while large maternal mortality also explains the low sex ratio in later life.

DYSGENIC MARITAL REGULATIONS

But social customs and usages have aggravated the natural danger from a low sex ratio. As we proceed from Bengal towards the west the social regulations which limit the circle within which a person must marry, those which expand the circle within which the person must not marry and a third set of regulations which prevent widow remarriage become more and more rigid and inconvenient.

Hypergamy adds further to the difficulties of the social situation by restricting the marriage group and establishing the custom of dowry among all castes of good social standing, the Brahmans, Rajputs, Vaishyas and Kayasthas in particular. The custom of marriage dowry is responsible for a considerable amount of agricultural indebtedness, for the neglect of girl infants, postponement of marriage and even other evils and is a most glaring example of a false biological evolution in castes which have a low sex ratio.

The net result is that in the United Provinces 450 to 475 per 1,000 females are married and about one-fifth of the females in a Upper Hindu caste do not bear children. The number of widows per 1,000 females is as high as 216, 218 and 182 respectively among such castes as Brahmans, Rajputs and Kayasthas. Amongst the Muhammadans, Pasis and Chamars the number is only 123, 128 and 136 respectively.

Marital Condition of 1,000 Females (all ages) of some of the Upper and Lower-caste Hindu and Muhammadans in the United Provinces.

		Married	Unmarried	Widowed
	Hindus			
Upper Class	Brahman	473	311	216
	Rajput	492	319	189
	Kayastha	448	370	182
	Kurmi	576	254	170
Lower Class	Chamar	563	301	136
	Ahir	559	293	148
	Pasi	568	304	128
Muhammadans ...	... ...	529	348	123

The large proportion of widows among the higher castes, the postponement of marriage or the disparity of the ages of the married couple due to the increase of the bride-price among many castes, high or low, on account of economic stress coupled with infant marriage which means more widows foretell racial suicide.

Among the upper castes the paucity of females is increasing from decade to decade throughout Northern India and yet endogamy which perpetuates this trait is being maintained. Hindu orthodoxy now stultifies itself through a self-immolation of the race. Endogamy, hypergamy and internal differentiation and special grading of castes and groups might have been necessary amid a welter of diversity of folks and cultures in the Upper Ganges region which lay on the high road of migration of peoples from the north-west. But at present these practices have become dysgenic. These now threaten a complete swamping of the upper-class Hindus by the Chamars, Ahirs, Pasis, Lodhs, Santals, Namasudras and Rajbangsis and by the Muslims, and yet the upper-class Hindus of the United Provinces who are now being driven to the wall, were the torch-bearers of the culture of Aryavarta, of Upanishadic mysticism and Buddhism, of medieval Smriti and popular Bhakti cult.

SOCIAL REFORM *versus* POLITICS

A wide-minded programme of social reform which will include inter-caste marriage affording a basis for a more eugenic selection, widow remarriage and the abolition of hypergamy, dowry and bride purchase, as well as of regional, sectional and other barriers to inter-marriage within the castes must sooner or later be forced upon the Hindus if they want to live. Political and economic power is to-day largely a matter of mere numbers. In the class struggle of the future the long accustomed aversion of the upper-caste Hindus for manual labour and their dwindling strength will become serious handicaps. In the economics of the fields, the Rajputs of the U. P. have in recent years lost a considerable area of land, while the Lodhs, Muraos, Chamars and Pasis have all gained considerably as they certainly deserve in spite of certain differential treatment meted out to them by the upper-class Hindu landlords and money-lenders. The Rajputs have lost not by a defeat in arms, but through an invasion by other castes and communities which have multiplied because of their freedom from dysgenic customs and practices. The Brahman and the Thakur who own good landed property but disdain to drive the plough are going down in face of the unequal economic competition of lower agricultural castes who are proving superior in land utilisation and whose very numbers will in future add to their economic and political advantage. There is not the least possibility of saving Hindu culture and polity from the onslaught of economic and political trends unless the Hindu society musters courage and foresight as of old in over-hauling the caste and marriage restrictions which have obviously outlived their usefulness and now threaten the suicide of the élite of the Hindu communities. More than the expansion of marriage groupings and liberal laws of marriage, there is the imperative necessity of social, political and religious movements which will bridge the gulf between the élite and the depressed, between the Haves and the Have-nots, so that our political life in the future may be less embittered by rivalry and softened by the intimacies of social intercourse. The communal antagonisms and class struggle which the new Constitution is bringing in its wake must have to be healed by social reform and mass education. These, for some decades, must supplement politics if politics is to unite and integrate and not divide and segregate us in rival camps. Let our young men take the leading part in educating and organising public opinion to the urgency of a constructive policy and country-wide campaign of social reform, amelioration and education.

Lucknow.

EARLY INDO-PERSIAN LITERATURE AND AMĪR KHUSRAV

ANILCHANDRA BANERJEE, M.A.

DURING the six centuries of Muhammadan supremacy in India, this country contributed two great elements to the growth of human civilisation, namely, Indo-Muhammadan Art and Indo-Persian literature. The Muhammadan rulers of India were sometimes illiterate, and sometimes half-educated; almost all of them cared over everything else for the wild joy of hunting and the frenzied glory of war. They devastated fertile plains and burnt rich cities; they blinded their relatives and crushed their enemies under the feet of elephants. This aspect of their character, which runs through the entire course of medieval Indian history and provides us with a central structure in a world of disintegrating atoms, is undoubtedly crude and shocking; but it stands in strange and almost incoherent contrast to the remarkable fact that these very rulers were, with few exceptions, great lovers of beauty, both in marble and in verse.[1] They built beautiful structures in which they could offer their prayers. They loved to live in exquisite palaces and to construct glorious tombs in which their mortal remains could be deposited. They wanted their victories in love and war to be sung by the best writers of their age, and during the intervals of their arduous work and drinking bouts they loved to hear sweet Persian lyrics and Urdu *ghazels*. It is difficult for us to penetrate into the gloomy and mysterious atmosphere of that half-forgotten age, and to appreciate the furious ecstasy of life which these strange men enjoyed so much. From the historian's point of view, we must be grateful to them for the splendid heritage of art and literature which they have left for us.

Scholars and amateurs alike have long since interested themselves in Indo-Muhammadan Art; and though much more work must be done before we shall be in a position to appreciate the full significance and value of this absorbing branch of the cultural history of India, yet the importance of the subject has already been recognised. Unfortunately enough, the same remark cannot be applied to the case of Indo-Persian literature. Lovers of Persian literature concern themselves mostly with the 'genuine products of Shirāz and Ispāhān' and do not care to waste their attention on what they usually consider to be 'a spurious imitation' fostered by ambitious princes and greedy court-poets in the soil of India. A recognised authority on the subject assures us that "Persian literature produced in India has not, as a rule, the real Persian flavour,....which belongs to the indigenous product."[1] This attitude being almost universal, the true worth of Indo-Persian literature has not yet been appreciated. I am not a competent judge of the literary value of Persian works produced by Indian writers. But it is probably not incorrect to say that some at least of the very large number of Persian poets who lived and wrote in India during the long period of Muhammadan rule, produced works of real beauty and left a deep impress upon Persian literature in general. Writers on the history of Persian literature have hitherto done scant justice to this subject by treating it merely as a branch of Islamic literary culture. But the subject is important enough to demand separate and independent treatment. It ought to be studied not as an offshoot of Persian genius thrown by the caprice of historical evolution into an alien land, but as an original product with an individuality all its own. Indo-Persian literature can be properly understood and appreciated only with reference to the peculiarities of the land of its birth as well as the history of the age in which it grew, just as American literature can be explained only on the hypothesis that it is a genuine product conditioned by the social and economic environment amidst which it develops.

---

[1] *Cf.*, for instance, the remarks of Sir John Marshall in *The Cambridge History of India* (Vol. III, pp. 569-70): "That they (*i.e.*, the Muhammadan conquerors of India) were brutal fighters, without any of the chivalry, for example, of the Rājputs, and that they were capable of acts of savagery and gross intemperance, may be conceded. But these......did not preclude them......from participating in the prevalent culture and arts of Islam......though 'Alā-ud-dīn slaughtered thousands of Mongols in cold blood at Delhi, he was the author of buildings of unexampled grace and nobility."

My present purpose, however, is not to deal with the literary value of the works of the Indo-Muhammadan poets, but to point out their significance from the historical point of view. For the reconstruction of the history of India during the long period of Muhammadan supremacy it is imperatively necessary to utilise the historical and poetical works written by court-poets and contemporary observers. In India literature has often flourished under the fostering care and patronage of kings and princes. The chief care of the poets was to immortalise the names of their patrons. This remark applies generally to the Sanskrit poets of old, to the bards of medieval Rājputānā, as well as to the court-poets of the Muhammadan rulers of India. Every historian knows that it is wrong to regard these high-sounding panegyrics as altogether worthless. On the other hand, in many cases they are of great historical importance. No unoften they describe in detail, or refer to, previous or contemporary historical incidents. Though the stories as narrated by them are often exaggerated or even falsified, yet almost always we can check their veracity by referring to other sources of information. On the whole, the poetical versions of the 'superhuman exploits' of the kings and princes of that age are very often of immense value for supplementing the historical data necessary to construct the medieval period of our national history.

---

[1] Browne, *Persian Literature under the Tartar Dominion*, p. 107.

From a broader point of view, the historical value of the works of the Indo-Muhammadan writers is perhaps greater still, because they present to us the picture of an age which played so vital a part in the long history of this country, an age which, unfortunately, lack of historical materials prevents us from interpreting correctly. The days of Akbar and Aurangzib seem to belong to the present, but how much do we know about the life of the average man when the Great Mughals dominated over the whole of India ? How much, indeed, do we know about the social and economic problems with which leaders of state and of society had to deal ? If such is the case with the history of a period so near to that of our own, what can we say of remote Sind which succumbed to the Arabs in the eighth century, of the political and economic reaction to the invasions and rule of the Ghaznavides in Northern and Western India, of the great train of revolutionary changes which converted more than half the population of Bengal into Islam, and of the epic of the establishment of Turkish supremacy in the far off Deccan ? Historical works, legends, inscriptions, coins, monuments—all these give us naked records of political events, of battles and victories, of great men and great achievements. We construct an almanac of facts, and mistake it for history. We scarcely know anything definite about the mutual reaction of the religion of the land and the intruding creed ; about the great social transformation by which the descendants of Aryans, Dravidians, Mongolians, Sakas and Huns came to live side by side, in economic stability and religious understanding, with Arabs, Turks and Afghans ; about the huge process of readjustment in all aspects of life which must have been necessitated by the overthrow of one politico-religious orthodoxy by another. We do not know how, and through how many halting stages, the conqueror and the conquered came to form the one nation which we see to day. And unless we know these facts, unless we catch the spirit which conditioned these vast upheavals, we cannot explain the history of our country during the six long centuries of Muhammadan supremacy, and we cannot discover how the strange present emerged from the shadowy past.

The poetical works of the Indo-Muhammadan writers may give us a glimpse into the life of the age in which they were written. It is hardly necessary to point out that it would be vain to expect from them direct and complete details about the religious, social and economic forces of those days. Poets then loved to deal mostly with the unprincipled quarrels of the great, and to them history was nothing but an entertaining combination of hero-worship and romance. Nevertheless, they had to keep the country in the background and to give incidental references to the environment in which they themselves as well as their heroes and heroines moved. It is only by a painful process of collecting apparently trivial details, of registering vague impressions and of reconciling the scanty data with our previous knowledge of the political history of the age, that we can arrive at a necessarily incomplete, but very valuable, conclusion about the life which the ancestors of Hindus and Muhammadans were living at that time. The process which would be useful in this sphere of study is not unlike that by which the Homeric epics have been utilised for purposes of historical reconstruction. In Europe medieval songs and ballads have been exploited to the fullest extent for writing social and economic history. In our own country scholars have surveyed the entire range of Sanskrit and Pali literature in order to supplement archaeological and numismatic data. Similar attention should now be directed to Indo-Persian literature, and I am sure that sincere efforts will be amply rewarded.

The justification of these rather lengthy introductory remarks lies in the deplorable fact that the so-called Muhammadan Period of Indian History has not yet received its proper share of attention from scholars and students. (For six centuries, from the eighth to the thirteenth, Islam tried to capture the control of the destinies of India, and when

CRCU 284

'Alā-ud-dīn led his triumphant army from Devagiri to Korā, it succeeded. For the next four centuries it remained the master of the country. When the Marathas and the British shook its power to its foundations and ultimately destroyed it, Islam had already transplanted itself securely in Indian soil, and the millions of its devotees had merged into the great Indian nation. For a thousand years in a thousand ways Islam had been influencing Hindu religion and culture, and the complex civilisation which faced the westerners in the last quarter of the eighteenth century was a curious, but homogenous, combination of the innumerable forces which had been struggling for supremacy, often so relentlessly, ever since the fall of Raja Dahir of Sind. The story of the Muhammadan rulers of India is the central theme of a great period of our national history and it will orient our national evolution for all ages to come. We have neglected it long enough.

For the literary historian the Arab conquest and occupation of Sind is an episode of minor importance. The Arabs scarcely concerned themselves with anything more than the collection of taxes and the suppression of rebellions. The only other subject which occasionally engaged their attention was the spread of Islam through the sword. The four centuries of Arab rule in that outer fringe of Hindustan did not produce any remarkable artistic or literary monument. Like the Roman occupation of Britain, the Arab occupation of Sind is interesting historically, but it is hardly very important.

It was when the Ghaznavides established themselves in North-Western India in the eleventh century that this country for the first time became a part, both politically and culturally, of the great Islamic world which extended from the frontiers of France to those of China. The Hindu culture of that age, which by a strange combination of orthodoxy and adaptability had succeeded in assimilating the civilised Greeks and the barbarous Sakas and Huns, now came face to face against a virile and composite culture backed by the enormous military strength of the Turks. Islam was too strange and too strong to be submerged beneath the old faith which had already lost its ancient ardour and toleration, and was in many respects tending towards decadence. On the other hand, Hinduism, with all its narrowness, had too much vitality to be crushed like the institutions of Western Asia and Africa. The inevitable result was that the rivals came to an understanding through innumerable phases of

GS 3972

antagonism, and in this long process created the splendid structure known as Indo-Muhammadan culture.)

For our present purpose it will suffice to point out that the beginnings of Indo-Persian literature are to be traced to the period of Ghaznavide rule in the Punjab. Lahore rivalled Ghaznīn itself as a centre of political power. In an age when society as well as culture revolved round the brilliance of the court, Lahore necessarily attracted both ambitious nobles and rising poets. There was constant intercourse between Afghanistan, Persia, Transoxiana and Khorasan on one side and the Punjab on the other. " Nobles and scholars migrated to the conquered country, settled down there, temporarily or permanently, and laid the first foundations of the Indo-Persian culture that was to find its highest perfection in the time of the Great Mughals."

It is unfortunate that very few of the works of the earlier writers on Indo-Persian poetry have been preserved, for they must have been very interesting historically and even from the literary critics' point of view. We come across brief extracts from their writings in some historical and biographical works, and naturally they are of very little importance as sources of information. Though this destructive process must have been hastened by the long period of time which has elapsed since the poets had done their work as well as by the incidental disadvantages of an age which knew not the art of printing, yet it is perhaps not too much to hope that a careful search may still bring to light some at least of the literary monuments which we now regard as altogether lost.

But perhaps the greatest reason why the works of the earlier writers have been forgotten and ultimately lost is the great fame enjoyed by Amīr Khusrav.[1] In a very literal sense he eclipsed all his predecessors and most of his successors. Badāonī clearly reveals this fact when he says that " after the appearance of the cavalcade of the King of poets, the poetry of his predecessors became bedimmed like stars at the rise of the sun"[2] Sir Wolseley Haig describes Amīr Khusrav as one of " the few Indian-born writers of Persian verse whose works have been read and admired beyond their own country."[3] But we are left without doubt that among the less important stars there were at least some whose works deserve mention. The works of Amīr Khusrav's contemporary, Amīr Hāsān, known as Hāsān-i-Dihlavi, were much appreciated. Historians of the early Sultanate of Delhi, specially Baranī, Badāonī and Firishta, have given us the names of numerous poets.

---

[1] For some details about Amīr Khusrav's life and some references to his works the writer is indebted to Dr. S. W. Mirza's unpublished work on the poet, available in the London University Library.

[2] Badāonī, Text, Bib. Ind., p. 70 seq.

[3] Cambridge History of India, Vol. III, p. 135.

It is clear, therefore, that Amīr Khusrav, the accomplished artist, was not a pioneer in the field of Indo-Persian literature. He inherited a tradition and perfected it.

According to the majority of Amīr Khusrav's biographers, he was a member of a clan known as Hazāra-i-Lāchīn.[1] Doubtless he was of Turkish origin, for here the statement of the biographers is supported by the poet himself.[2] We are also told that his religious preceptor, the saint Nizām-ud-din-Auliyā, conferred upon him the title of 'Turk-ullāh' which means 'the soldier of God.'

During the first half of the thirteenth century the whole of the Islamic world was shaken to its very foundations by the Mughal leader, Chengiz Khān, whom orthodox Muhammadan historians describe as 'the curse of God.' The Mughal raids compelled many Muhammadan families to leave the lands of their ancestors and to migrate to other countries. Many members of the Hazāra-i-Lāchīn clan, whose original home seems to have been either near Balkh[3] or in Kish,[4] came to India during the time of the early Slave Sultans of Delhi and settled in this country. Among them was Amīr Khusrav's father, Amīr Saif-ud-dīn Mahmūd, who found employment under Iltutmish. He settled down at Patiyali,[5] a small town in the district of Etah. It was in this place that Amīr Khusrav was born, probably about 654 A.H. (1253 A.D.).

The poet himself tells us that, in spite of his own illiteracy, his father was very much interested in his education and obviously expected him to acquire 'literary proficiency.'[6] On his father's untimely death he was placed under the guardianship of his maternal grandfather, 'Imād-ul-Mulk, who was one of the most important nobles in Balban's Court.

It was during the strong and vigorous regime of Balban that Amīr Khusrav made his début as a courtier and poet. The Sultan himself was a patron of letters, and his example was enthusiastically followed by the brilliant group of nobles who adorned his court. Amīr Khusrav started his career as a protégé of 'Alā-ud-dīn Kishlī Khān, the Chief Chamberlain, and a nephew of Balban. But within a short time he was compelled by circumstances to transfer his allegiance to Balban's younger son, Bughrā Khān, then Governor of the strong fortress of Sāmāna.[1] The poet accompanied his patron when the latter went with Balban to suppress the rebellion of Tughril in Bengal; but he was unwilling to live in " a marsh-ridden province, so far from his relatives and friends," and returned to Delhi.

---

[1] Jami's Nafahāt-ul-uns (Ed. Nassau Lees, Calcutta, 1859).

[2] 'Ijāz-i-Khusravī (Nawalkishore Edition, 1876, Risala IV, p. 97).

[3] Gulzār-i-Ibrāhim(British Museum MS., fol. 262), etc.

[4] Daulatshah's Tazkirat ul-shu'arā (Ed., Browne), p. 238.

[5] Raverty, Tabaqāt-i-Nāsirī, p. 551 n.
Badāonī, Text, Bib. Ind., Vol. I, p. 43.

[6] Ghurrāt-ul-Kamāl (India Office MSS., 1186 and 1187).

In Delhi Amīr Khusrav attracted the attention of Balban's eldest son, Muhammad Khān, who was then Governor of Multan. For three years he lived in Multan with his patron. It was during this period that he rose into prominence as a poet and began to acquire that fame which was destined to survive for centuries after his death. Tales of his elegant genius travelled even to far-off Persia, where Sa'di, then in his extreme old age, was the recognised master of Persian literature. Tradition tells us that Muhammad Khān, than whom there was no more enthusiastic devotee of scholarship and poetry in his age, invited Sa'di to come over to India and to adorn his court at Multan. The great poet, however, refused, on grounds of health, to leave his beloved Shirāz ; but he sent the Indian Prince a copy of a selection of his verses in his own handwriting, and expressed his great appreciation of the genius of Amīr Khusrav.[2]

In A. H. 683 Muhammad Khān lost his life in a battle with the Mughals. Amīr Khusrav describes the tragic campaign in a beautiful elegy.[3] The poet himself was captured as a prisoner, but we do not know how he managed to get free.

During the early part of the reign of Kaiqubād, Amīr Khusrav's patron was Hatim Khān, Governor of Oudh. But after a short stay with him he returned to Delhi and joined the royal court.

On the accession of Jalāl-ud-dīn Fīrūz Khaljī, Amīr Khusrav was finally recognised as the poet-laureate. Being a poet himself,[4] the old Sultan was the more able to appreciate his genius. The poet was honoured with the rank of ' *mushafdar* and the special robe of

---

[1] Ghurrāt-ul-Kamāl (India Office MSS., 1186 and 1187).

[2] Badāonī (Bib. Ind. Text), Vol. I, p. 130. Firishta (Lucknow Text, 1864) Vol. 1, p. 79.

[3] Wast-ul-Hayāt (India Office MS., 1187).

[4] Badāonī, Vol. I, p. 182. Baranī, p. 197. Firishta, Lucknow Text, Vol. I, p. 89.

'amarat.' "Each night," says Baranī, "Amīr Khusrav brought new ghazels to the assembly of the King."[1]

It is a sad commentary on Amīr Khusrav's sense of loyalty as a man to state that he was among the first to congratulate 'Alā-ud-dīn Khaljī on his successful murder of his uncle and benefactor. But we may do well to remember that he lived in an age when success justified everything, and that the slightest hesitation to recognise the *de facto* master of the situation was incompatible with persona safety. Be that as it may, Amīr Khusrav hailed 'Alā-ud-dīn as a hero who had "advanced to the throne with sword in one hand and gold in the other, crowning heads with the latter and severing them with the former." [2] He therefore continued to occupy his position as the poet-laureate. He accompanied the Sultan during his victorious expedition to Chitor, and, if Badāonī is to be believed, he went also with Mālik Kafur during the latter's last expedition to the Deccan.

'Alā-ud-dīn's reign of twenty years constitutes the most important period in Amīr Khusrav's literary career, and, therefore, a great epoch in the history of Indo-Persian literature. Maturity of age accompanied maturity of thought, and the poet attained a perfection in expression as well as in technique such as had never been attained by any of his predecessors in India. He himself claims that his renown had spread from one city to another and like the sun had seized both the East and the West.[3]

Unlike his uncle, 'Alā-ud-dīn himself was not an accomplished scholar and poet, but he was not less enthusiastic in extending his patronage to the literary men of his time. Amīr Khusrav declares that every stone in Delhi which one would turn would disclose "a pearl of poetry" and that from every yard of earth which one might dig "a fountain of ideas" would spring forth.[4] Baranī says, "The most wonderful thing which people saw in 'Alā-ud-dīn's reign was the multitude of great men of all nationalities, masters of every science and experts in every art. The capital of Delhi, by the presence of these unrivalled men of great talents, had become the envy of Baghdad, the rival of Cairo, and the equal of Constantinople."[5]

---

[1] Baranī, p. 200.

[2] Khazāin-ul-Futūh (British Museum MS., Add. 16838, fol. 5b and 6).

[3] Dibācha of Bakīya-i-Nakīya (India Office MS., 1187, fol. 320).

[4] Dibācha of Waṣt-ul-Ḥayāt (India Office MS., 1187, fol. 55b seq.).

[5] P. 341.

About this time Amīr Khusrav became a disciple of Muhammad Ibn Ahmed Ibn 'Ali al-Bokhārī Nizām-ud-dīn Auliyā, one of the greatest saints of the Chishtiya sect, usually known by the title of Sultān-ul-Auliyā. This great man seems to have exercised a tremendous influence on the men and women of his day. Baranī says, "To the elite, as well as to the multitude, to the rich, the poor, the nobles, the paupers, the scholars, the ignorant, the gentle, the rough, the citizens, the peasants, the warriors, the freemen and the slaves, he gave the four-cornered cap, the '*miswak*' of purification, with his blessings...Sultan 'Alā-ud-dīn himself, with all his family, had great faith in the Sheikh..."[1] As a disciple of this saint Amīr Khusrav became a full-fledged sufi, but whether his intense religious fervour interfered with his growing poetical genius we do not know.

The intrigues and disasters which followed 'Alā-ud-dīn's death led to an unfortunate break in Amīr Khusrav's position in the court as well as in his literary activities. But he was again invited to the court by Mubarak Khaljī. Requested by his new patron to write the history of his reign, he composed the beautiful *mesnevi*, *Nuh-Sipihr* or *The Nine Skies*.

On the downfall of the Khaljī Dynasty Ghiyās-ud-dīn Tughlaq ascended the throne of Delhi, and Amīr Khusrav, with characteristically courtier-like tact, hailed him as the "defender of Islam." The new king must have been very gracious and liberal in his patronage to our poet, for Firishta tells us that [2] he was "more prosperous in his reign than he had been before." Amīr Khusrav died in A. H. 725.[3]

It is altogether impossible to do justice to Amīr Khusrav's varied and eventful career in a running sketch of a few hundred words; but I have tried to point out the boundaries within which the poet directed his activities in the course of a life extending over three quarters of a century. Since his attainment of manhood he had lived through the reigns of six kings, having been intimately connected with the courts of each of them, and having enjoyed the confidence and friendship of some of the greatest nobles of the age. The longest period of his life he passed in Delhi, and had the privilege of being initiated into the political and social mysteries which necessarily centred in the capital. But his personal experience about the distant provinces of the country was considerable indeed. He lived for three years at Multan, and he must have taken an active interest in the affairs of that frontier province which his patron controlled. Having been born in the district of Etah, he returned to Oudh for a short time with his patron Hatim Khān. He accompanied Bughrā Khān to Sāmāna and then to Bengal, and thus had the opportunity of surveying for himself the conditions prevailing in the then easternmost province of the Muhammadan Sultanate of Delhi. He was an eye-witness of ʻAlā-ud-din Khaljī's attack on Chitor. And finally, Badāonī tells us that he accompanied Mālik Kafur to the Deccan.

---

[1] P. 343 seq.

[2] Firishta, Lucknow Text, Vol. I, p. 132.

[3] *Op. cit.*, Vol. II, p. 403.

Calcutta. *(To be concluded.)*

THE DEVELOPMENT OF CULTURAL RELATIONS BETWEEN HINDUS AND MUSLIMS

MAULANA ZIAUDDIN
Lecturer in Persian, Visvabharati, Santiniketan.

INTRODUCTION

A CENTURY or thereabout after the appearance of Muslim Turks in the Punjab, and before their sporadic dispersion over other provinces in India, a new and common language had almost come into existence as the first fruit of the Hindu-Muslim interchange of cultures—the Urdu language, the combined product of Hindi and Persian. It should be evident that the very creation of such a common medium of expression presupposes the development of a common social consciousness. This harmony of relations, that has been ever since growing in magnitude and depth, and of which the Urdu language is only one of the many expressions, is most evidently visible in every shade of our mutual social and intellectual life. It has left its impression deep in our arts, literature and religion, and bears ample testimony to a genuine inter-assimilation of cultures.

Very little, indeed, has been done so far towards the study of this cultural harmonization of India.[1] A considerable amount of thought had been spent in the past by Muslim humanists in solving the problems that the contact between the Hindus and Muslims had created in India, and in bringing about amicable relations between the two communities and creating appreciation of each other's cultures. These noble efforts deserve better recognition from Indian scholars than has yet been given them. On the contrary the lamentable spectacle presents itself of the learned men of both the communities being engaged in a campaign of exclusiveness and gloating in eliminating each other's contribution to our common stock of culture ; while the fact is, during the whole period of Muslim rule in India, communal bias or bigotry was a thing absolutely unknown.

---

[1] The only work of importance is the one published by the learned Maulvi Sayed Sulaiman of Nadwa, in Urdu, entitled, *'Arab-o-Hind ke Ta'alluqāt* (Ilahabad, 1930). The commercial and cultural relations as they existed in the period just preceding and coinciding with the Muslim conquest of India, have been dealt with in this work in detail. Another work, which I have not been able to procure for my use, is *Scriptorum Arabum de Rebus Indicis Loci et Opuscula inedita*, 8vo, Bonn, 1838.

The appearance of Turks in India was as much a phenomenon of Nature, as the storm that sweeps over one plain to another. It shook the country almost to its roots and woke the people up to newer realities. Whether this change was in itself good or bad, I cannot judge, but the change brought about was undoubtedly very drastic. Its shock was only a little less than that given by the Aryan invasion of India. But calm always comes in the wake of a storm. Rebuilding must begin after an earthquake. Although the waters roar when two rivers meet, they soon calm down to the smooth beauty of a common flow. Did we not insist on perversely keeping up the memory of the shock of the two cultures, we too would be conscious of the essential harmony of our common flow.

COMMERCIAL RELATIONS LEAD TO CULTURAL INTERCHANGE

As early as about three hundred years before the Turkish invasion of India, efforts to understand and appreciate her genius were made by Muslims. Trade connections had existed between Arabia and India since very ancient times, and Arabs had colonies in India before the birth of Islam ; but the development of modern relations, with which we are immediately concerned, can only be traced to the period in which the Muslims created new centres of civilization in the East. Up till the time of the Kaliph Umar, India was only vaguely known to the Muslim world. The Arab and Persian sailors alone knew something about the coastal India and they were always very eloquent about her commercial wealth. When Umar inquired of an Arab sailor what he knew of India, the sailor is said to have burst out into a rhapsody: " India's rivers are pearls, her mountains rubies, her trees perfumes." Umar had definitely refused to attack India as it was a country where Islam, as other religions, was free to be practised by its followers.

The earliest definite attempt to gather information about India was, most probably, the one made by the next Kaliph 'Uthmān. He deputed a certain Hakim bin Jabalah to submit a report on India, about 24/664 A.D. A report was prepared, entitled, " Thaghar al-Hind," *i.e.*, The Border-land of India.[1] There is also enough evidence to make us believe that the Muslim merchants, in the beginning of the 7th century A.D., had come into contact with the Indian provinces bordering on Persia, and knew the Jats and the Meds. As these parts of India had sometimes been under Persian rule, there must have been established closer understanding between the Persians and the tribes of these parts. A king of Kabul had accepted Islam, before the Ghaznavide invasion, about the 3rd century of Hijra era. When Persia accepted Islam, this acquaintance grew still closer with the growth of commercial relations. Moreover, we must not forget that Buddhism had once prevailed in Khurasan, Turkistan and Persia, and had its followers in Iraq, Mosul and the country up to the frontiers of Syria. It must have left, in however vague a manner, something of the lore of India and of its love in the hearts of the peoples of these countries even after they had exchanged Buddhism for Islam.

---

[1] *Islamic Culture*, Vol. I, No. 2, pp. 190-91.

Even when the acquaintance was meagre the Muslims had begun to extol India and venerate her as the most cultured of all the countries in the world ; so much so, that in her praise words of the Prophet and his celebrated followers were cited as authority. Regarding the authenticity of such traditions there might be difference of opinion, but this much can be said for certain that India was the subject of much praise in the early sacred literature of the Muslims.

The early Muslim traders found the Balhara rulers of the western coast of India and the Zamorin of Malabar very friendly and cordial towards them. They were allowed to live and build mosques in several places along the coast-line. These Muslims married Hindu girls which led to the formation of such mixed communities as the Natia in Konkan and the Moplas (bridegrooms) in Malabar. These people were highly honoured and treated better than the Nayers. We accept the popular tradition regarding the conversion of the Rajah Cheruman Perumal of Kodungallur (Malabar) to Islam, and thus date the colonization of the Muslims in India at about the time of the Prophet. The tradition goes that a party of Arab traders was on its way to pay a visit to Adam's Peak in Ceylon. At Kannanur these traders were received by the Rajah Cheruman Perumal. To him the Arabs explained their new faith. The Rajah found Islam a simple faith and accepted it, and secretly went with these Arabs to Arabia. On his way back he died. The Muslims had obtained a letter of recommendation from him. With that letter they came to India and were allowed to build mosques at several places. Balazuri has mentioned the conversion of a Rajah of N. W. India, approximately in the year 227/842 A.D.[1] Buzurg bin Shahryār and Sulaimān the merchant who sailed in the Indian Ocean in the 9th century A.D., tell us that the Indian Rajahs were particularly well-disposed towards the Muslims. The Zamorin had very high opinion of the Muslims. His order was that every fisherman should bring up one, or more, male children of his family as Muslims.

It so happens that the Muslims, somehow, had got into the belief that Adam, the first man and the first prophet of humanity, when banished from Paradise had landed in Ceylon, in India. All the fragrant herbs that so much abound in India were brought by Adam from Paradise. The stone that had the distinction of being first touched by his foot, after his descent into the Earth, still bears its mark. It is the very same stone that the Buddhists revere as bearing the foot-print of the Buddha. The later authors found a still stronger reason for the superiority of India over other countries, which was that, Adam being the first prophet of mankind, was the first to hear the words of Allah revealed to him, and he being at that time in India, it was India alone that could claim the pride of having first received the revelation of Allah on Earth. May be that was why the Prophet had once said: "I smell the sweet breeze of Allah's knowledge blowing from India." To the common believer, these arguments are final and absolute proofs of the special sacredness of the soil of India. I am not able to trace the origin of such traditions, but these still form part of the common belief of most of the Muslims in India. Even learned and otherwise quite sensible people believe in the literal truth of this legend. Ibn Battuta (779/1377 A.D.), who went to pay a visit to the sacred Peak, remarks: "The blessed foot-print, the foot of our father Adam, is on a lofty black rock in a wide plateau. The blessed Foot sank into the rock far enough to leave its impression hollowed out. It is eleven spans long."[2] Such arguments as I have related above, were put forward as most authentic proofs of the superiority of India to all other countries. And Muslims felt drawn still closer to India and loved her as their sacred land. For, people do not fabricate legends unless they have strong reasons for doing so.

---

[1] *Futūh al-Buldān* (Leyden), p. 446.

[2] *Ibn Battuta* (H. A. R. Gibb), p. 295. The Moors of Ceylon still consider the 3rd day of the moon very ominous, being the day on which Adam was expelled from heaven.

Neither the Hindus seem to have been slow in recognising the Muslim Ka'bah as a temple of their own. Ka'bah had been in fact a cosmopolitan temple, a sort of centre of most of the religions then prevailing in and around Arabia. We should not be therefore astonished to hear, however improbable it may sound, that:

> "The Hindu Pandits assert that Siva and his spouse, under the forms and names of *Kapot-Eshvara* (pigeon god) and *Kapotisi*, dwelt at Meccah.........Some authors declare that in Muhammad's time, among the idols of the Meccah Pantheon, was a pigeon carved in wood and above it another, which 'Alī, mounting upon the Prophet's shoulder, pulled down..."
>
> "Furthermore, Wilford (As. Soc., Vols. III and IV) makes the Hindus declare that the black stone at *Makshesha*, or *Mokshasthāna* (Meccah) was an incarnation of *Moksheshwara*, an incarnation of Siva, who with his consort visited Al-Hijāz." [1]

Muslim travellers and authors have recorded their opinions and experiences of the conditions then prevailing in the country. The first history of Sind, the *Chach-Nāmah*, written originally in Arabic, is the first book of history that we know of with a province of India for its subject. Next in importance is the author Ibn-khurdādbih who wrote his work in 230/845 A.D. As a work on historical topography, it has been often quoted by most of the later authors. Another important author is Abu-Zaid (916 A.D.), who has recorded Sulaimān the merchant's account of his voyage to India and China (851 A.D.). It is a collection of important impressions and details about India. Another author of greater worth is Abu Zaid al-Balkhī (322/934 A.D.), who has also been largely quoted by later authors. Still others, like Ibn Rastah (290/903 A. D.), Abū Dalf (331/943 A. D.), Astakhrī (340/951 A. D.), Mas'ūdī (303/945 A. D.), Mutahhar bin Tāhir, Alberūnī (400/999 A.D.), Ibn Battuta (779/943 A.D.), and Ḥamdullāh Mustaufī and others, of later periods, have left most valuable records of the historical, commercial, geographical and social conditions of the India of their days.

The Abbaside or Saracenic culture was mainly a product of Semitic and Indo-Aryan cultures. While the outer forms of this culture were Semitic and Persian, in the matter of scientific knowledge, Medicine, Astronomy, Chemistry, etc., as well as in Philosophy, its sources were at first mainly Indian and then Greek. After the conquest of Sind, with the flow of the material wealth of India towards Iraq, went also the spiritual wealth of this country. Among the universities of India, Taxila must have been occasionally visited by Muslim students. Kashmir had been a great centre of culture and was frequented by the Buddhist students from Persia. The contribution that the Barmakis made to the Abbaside culture was undoubtedly great. The importance they had in their period, as the ministers of law and justice, and also as the torch-bearers of culture, was unrivalled by any other Persian or Arab dynasty. The Barmakis had been lately converted from Buddhism to Islam, and were mainly responsible for establishing cultural relations with India.

---

[1] Burton's *Pilgrimage to Al-Madinah*, Vol. II, pp. 174, 301.

When the Muslims conquered Sind in 89/707 A.D., they found the country divided between the Buddhists and the Brahmin rulers. A great religious upheaval was going on in the south and the country was in a ferment. The Brahmins were fast getting the better of the Buddhists. In the conflict between the Indian rulers and the Arabs, the Buddhists decided to join hands with the Muslims, and thus helped them a great deal in conquering Sind. In the Hindus (taking them generally), the Muslims at once discovered *the people of the revealed Book*, that is to say, they were not pure heretics ; on the contrary, they believed in God and '*possessed divine revelations*.' Abul Qāsim announced this fact as soon as he conquered a part of Sind. "The idol-temples of the Hindus," he declared, "are like the churches of the Christians and the Jews and the altars of the Magians."[1] Thus, the friendly relations between the Hindus and the Muslims, during the Arab rule in Sind, were mainly due to the fact that the Arabs, unlike the Turks, were far from being fanatical and were even compromising in their attitude towards the Hindus.

> " It should be noted here," says Muir, " that in India there was an altogether new departure in the treatment of the subject races. Temples were left standing and their worship not disallowed......As Weil remarks—' It no longer was a holy war with the view, that is to say, of the conversion of the heathen. That object was now dropped. *Side*

---

[1] Balazurī, p. 439.

> *by side with Allah, idols might be worshipped......*And thus under Muhammadan rule, India remained largely a pagan land." [1]
>
> Von Kremer observes: "The customary honour and deference due to the Brahmins and the 3 per cent. share in the land revenues was maintained. 'Build......temples; traffic with the Muhammadans, live without any fear and strive to better yourselves in every way possible,' was the law in Abul Qasim's days and later." [2]

Abul Qasim had the order from the Kaliph Hajjāj: "*Permission is given to Hindus to worship their own gods. Nobody must be forbidden or prevented from following his own religion. They may live in their houses in whatever manner they like.*" It is easy to believe that under such conditions both the communities must have become, to a great extent, tolerant towards each other which made their cultural adjustment possible. But Sind was not the only province where the social relations between the two communities were definitely amicable. Muslims were diffused all along the coast-line among the trading castes of the Hindus. According to the statements made by Muslim travellers and historians, the Hindus, and particularly their Buddhist community, took much interest in the Muslims and their religion. Buzurg bin Shahryār, the personal witness of the conditions of the coastal India in the 9th century, observes: 'The bikur (*i.e.*, the bhikshus, the Buddhists), are a sect that belongs to Ceylon. *They love the Muslims and are extremely well-disposed towards them.*" [3] The author states that these Bhikshus had once sent a representative of theirs to Arabia to enquire about the particulars of the new faith of the Arabs. This man reached Arabia in Umar's time. On his way back he died at Makran. It was his companion who reached Ceylon safely and informed the people of what he had seen in Arabia. He told them that the Kaliph of the Muslims lived a simple life and had most unassuming manners, etc. "*That is why,*" says the author, "*they have so much sympathy for the Muslims and are so much friendly with them.*" [4] Sulāiman the merchant (851 A.D.) says: "*There does not exist among rulers a prince who likes the Arabs more than Balhara, and his subjects follow his example.*[5]

---

[1] *The Caliphate, its Rise, Decline, and Fall* (Muir), pp. 354-55. Italics are mine.

[2] *Islamic Culture*, Vol. I, No. 2, p. 205.

[3] *Aja'ib al-Hind* (ed. P. A. Von der Lith), p. 155.

[4] *Ibid*, p. 157.

[5] *Voyage du Sulaymān* (Paris), p. 49. *The History of Medievel India*, by Ishwari Prashad, pp. 52-53.

Astak͟hrī came to India in 951 A.D. His geographical work contains descriptions of India. This author was the first to prepare a map of Sind, the first map of a province of India. By the time he came to India, Muslim colonies, that is, the Hindu-Muslim centres of trade, had grown into important commercial towns. In these towns, as Muslim authors inform us, the social intercourse between the communities was tending towards the harmony of their manners and customs. What is particularly marked by these authors is that the Hindus and the native converts dress like Muslims and speak their language. About the inhabitants of Mansurah (Bhakhar), Astak͟hrī writes: " They are Muslim by faith and affect the dress of the people of Iraq. *They and the natives speak Arabic and Persian.* Similarly, the people of Multan and its neighbourhood dress like the Iraqians." Ibn Hauqal's account agrees with this. He says about Multan: " *Here the dress of the Hindus and the Muslims is the same*; they keep their hair long in the same fashion......; and in Mansurah and Multan, as well as in the neighbhourhood of these towns, *they speak Arabic and Sindhi.* People of Makran speak Makrani and Persian.[1] Bashshārī observes: " *Persian and Arabic are understood in Sindh.*"[2] Ḥamdullah Mustaufī states: " *The people of Sind for the most part speak the Persian language.*"[3] The same author mentions in connection with Daibal: " *Sindhi and Arabic are the languages spoken here.*" Astak͟hrī and Ibn Hauqal state that everywhere in the Hindu states Muslims have domiciled and built mosques for their worship. Sulaiman the merchant records about Ceylon: " There are in Ceylon many followers of different religions, the Magians and others. *The Rajah of Ceylon permits every sect to practise its own religion.*[4] Mas'ūdī writes of the King of Gujrat: " *In his kingdom Islam is respected and protected, in all parts rise the domes of beautiful mosques, where Muslims worship.*"

It is evident that all these centres of trade were also the centres of the exchange of cultures. The most celebrated of these were in Qasdar (Khuzdar), Daibal, Broach, Mahfuzah, Cambay, Sindhan, Chaul Mansurah, Jandaur, Sopara and Benares. The Muslims that domiciled in these towns were mostly Arabs by race. They mixed up completely with the natives of the country, and within a few centuries were changed beyond recognition. Their manners and customs were more like the Hindus. This hybrid group spread all over south India. A class among them worshipped ʻAlī as an avatara of Shiva.

---

[1] *Ibn Hauqal* (de Goeje), p. 232.
[2] *Ahsan ut-Taqāsīm*, p. 482.
[3] *Ibid*, p. 481.
[4] *Voyage du Merchant Sulaymān* (Paris), p. 119.

As this interchange of cultures increased with the rapid growth of commercial relations, the Indians and Arabs learnt to love and appreciate each other, and encouraged mutual enquiries into each other's religion. For instance, Masʻudī says: "The Rajah of Cambay liked religious discourses and exchanged ideas with Muslims and other people who happened to visit his place."[1] Similarly Buzurg bin Shahryār relates that the Rajah Mahrug of Al-Rā (Alor), whose territory lay between upper and lower Kashmir, had written to the chief of Mansurah that he would like to have a person with him who could explain to him the tenets of Islam in the 'Indian' language. The chief of Mansurah sent an able person named ʻAbdullāh who stayed with the Rajah of Alor for three years. He translated the Qu'rān into Hindi for him. The Rajah heard the translation read to him every day and used to feel much inspired by the recitation.[2] Such had to be the result of the direct social contact that had grown between them. When the Hindus visited the Muslim countries the social contact between them assumed more interesting and cordial form. Sulaimān the merchant observes: "The Hindus visit Sairaf (a port on the coast of ʻIrāq), and when any Arab merchant invites them to a feast, their number often approaches or exceeds a hundred. But the food of each of them is required to be served on separate plates, as none of them would share the same plate with another."[3] It is about such Hindus that Buzurg bin Shahryār remarks: "They speak colloquial Arabic with such ease and grace that our learned Maulavis look at them in dumb astonishment." "They are," he says, "mostly Sindhis, Multanis aud Gujratis, who have had dealings in these countries from time immemorial."[4] Through these commercial relations India was brought closer to Muslim countries, and the appreciation of her religious and intellectual attainments made possible. The Arab and Persian sailors brought back to their countries, with their merchandise, rare appreciation of India, of her sciences and arts.

[1] *Murūj-uz-Zahab* (Paris), Vol. I, pp. 253-54.
[2] *'Ajā'ib al-Hind* (ed. P. A. Von der Lith), pp. 2-3.
[3] *Voyage du Merchand Arab*...(Ferrand), p. 138.
[4] *'Ajā'ib.al-Hind*, p. 147,

On the other side, the worldwide fame of the intellectual liberalism of the Abbaside court attracted the Hindu Pandits, who appeared there to display their unrivalled skill in medicine and astronomy. There existed a very keen desire on the side of the Muslims to fathom the mysterious depths of the intellectual India, the real, thinking and creative India. A genuine attraction for, and a close affinity with, the Indian mind were fast developing. Muslim travellers, scholars, historians and geographers were pouring into India, aflame with the curiosity of a young growing nation for knowledge, to study and master their respective subjects of interest. Yahya the Barmaki, the minister of Hārūn ar-Rashīd, had deputed a person to submit a report on the different schools of religion in India, and also on the medical plants found in India alone. Ibn an-Nadīm claims to have seen a copy of this report, written in Alkindī's hand and dated 349 A.H. Ibn an-Nadīm says it contained descriptions of the idol-temples of Mahānagar, the capital of the kingdom of Vallabha Ray, and a description of the temples in Multan, and also of other well-known places of worship in India. It also contained a description of the leading sects. The author gives a gist of the book. The sects that have been dealt with in this sketch are: the Mahākāliyyah; the Adit-Bhaktiyyah ; the Chandra-Bhaktiyyah (the Bakrantiyyah ?), a sect the followers of which kept themselves in chains, shaved their heads and beard and wore only a short loin-cloth ; the Gangā-yatriyyah, the Rājpūtiyyah ; and a sect that kept long hair, did not drink wine nor mixed with women.[1]

Keeping in view the social conditions then prevailing in Sindh, with the Muslim element scattered all over, the intermingling of social manners and languages always going on, we can picture to ourselves the eager interest which both the communities must have had for the spiritual and intellectual depths of each other's faith. This eagerness could only be satisfied through constant intercourse and close observation of each other's life. We are told that a certain Indian Rajah wrote to Hārūn ar-Rashīd, desiring to know the import of Islam, and requested him to send a Muslim scholar who could discuss his views with the Rajah's Pandits. Another version of the story has it that it was at the instigation of a Buddhist priest that the Rajah called for a Muslim scholar to argue with the former. This is equally probable. However, the scholar who came to India proved to be no match for the skilled Buddhist logician. With the Muslim debater, the final authority was the Qur'ān and the traditions of the holy Prophet, both of which the Buddhist opponent refused to accept. This led to another debate, in which the Muslim debater would have most surely won, as the story asserts, had not the Buddhists played the nasty trick of poisoning the Muslim, thus effectively preventing him from pursuing his advantage. Still other debates are reported to have taken place occasionally among the Muslims and the Hindus.[1]

---

[1] Fihrist, pp. 345-349; '*Arab-o-Hind ke Ta'alluqāt,*' pp. 205-207.

Santiniketan.

(To be concluded)

---

[1] *Arab-o-Hind Ke Ta'alluqāt.*

THE TRUE CAUSES OF JAPAN'S TRADE EXPANSION AND HER SERVICES

MUROTARO SENDA
Director, Messrs. Senda and Co. (India), Ltd., Calcutta.

SINCE the present advance of Japanese commodities in the markets of the world commenced in the beginning of 1932, the question of Japanese competition has occupied quite an important proportion of space in the world's Press. Outcries such as "the Menace of Japanese Competition," "Japanese Dumping," "New Yellow Peril," etc., are being raised in all parts of the world. There are two categories of people who accuse Japan of "Unfair Competition." One contains those who, being ignorant of facts, really believe so. The other is composed of those who prefer to ignore the facts for motives of self-interest. It is the people belonging to the latter who carry out a strong propaganda by making a sensational appeal to public opinion, in order to create purposely an impression that Japanese competition is going to ruin the world's industrial organization and force its civilization down to a lower level. These accusations are mainly based on three grounds:—

Firstly, the employment of "cheap labour"

Secondly, the depreciation of the Currency by a deliberate action of the Government.

Thirdly, Government's grant of bounties and subsidies.

There is no justification whatever for any of these charges. I will deal with the first two items in length later on. As to the third, there is practically no Government grant in the form of subsidy or bounty, except in the case of "Shipping." Here I will quote a chapter under the sub-heading of "Government Assistance" in the Official Report of 1933 of the British Trade Commissioner in Tokyo on the subject of "Economic Condition in Japan," which says:—

> "Reports received here from almost all parts of the world show that exaggerated opinions are current abroad as to the nature and extent of Japanese Government assistance to trade. It has lately been alleged, for instance, that 'the Government is subsidizing the major industries of Japan in order to keep her workers employed.' Such statements are quite unfounded.........It (the total of subsidies granted to private industry, exclusive of agriculture, fisheries, etc.) is not a large sum, and it is clear

> that the direct pecuniary advantage, when spread over the whole of industry and trade, is insignificant........"

It is true that Government pays subsidies to Shipping Companies. Strictly speaking, however, these cannot be called subsidies at all, for a part of them is paid in compensation for the obligations, mail-carrying for instance, which Government imposes on Shipping Companies. Besides, Japan is not alone in granting State subventions. The following shipping subsidies are granted by leading maritime nations:—

		Index No.
Japan	9,759,965	100
Great Britain £928,800 at par	9,068,099	93
France Frs. 271,203,000 at par	21,317,639	218
Italy Lire 254,000,000 at par	37,381,204	383
U. S. A. $28,300,000 at par	56,474,866	582

All these figures are based on exchange at par. If the current rates of exchange are taken, Japanese subsidies would be much less actually.

There has also been a colossal exaggeration of the quantitative importance of Japanese trade from the standpoint of the aggregate international trade of the world. According to an official report of the League of Nations, the Japanese exports during three years from 1929 to 1931 were about 2·9% of the total World Export Trade against British 10·7% and U. S. A. 15·6% in 1929. No official figures of the League of Nations are since available, but as estimated by Prof. Gregory of the London University, one of the most eminent economists to-day, the Japanese Export Trade for 1933 increased to somewhere between 6 and 7% of the aggregate export trade of the world. It is a startling improvement, but certainly not so startling that the whole world should get panic-stricken. Even to-day, British and American Trade is far more important than Japanese quantitatively. However, this increase in trade was really a remarkable success on the part of Japan particularly when it was made during a period of intense depression.

This admirable success was undoubtedly due to the cheapness of Japanese goods. However, it must be clearly understood, that this cheapness was not due to dumping. Japanese Industry has never exported its products at prices below cost. The truth of this statement is clearly borne out by the good showing made by those Japanese industrial concerns who manufacture export goods, their profits far exceeding those of other industries.

There are good, substantial reasons for Japan being able to keep her cost of production lower than that of any other industrial nation of the world.

Now let me examine what these reasons are with the object of dispelling the wrong impression created by such propaganda and of enlightening those who are not acquainted with the actual conditions which exist in Japan. I will explain firstly how Japan has been able to overcome the handicaps and disadvantages, which a young industrial nation like her was inevitably confronted with, and secondly, there are many advantages which Japan possesses as an industrial nation and what these advantages are.

I will now deal with the main items of these disadvantages, which had considerably hindered the development of our industry. Firstly, the insufficiency of capital available and its high interest rate. Secondly, we had to depend for the supply of machinery and other factory equipment upon the importation from foreign countries, which necessarily meant a much heavier capital outlay for our industry as compared with that of Western countries. This handicap was made doubly burdensome on account of the scantiness of capital and a very high rate of interest. Thirdly, the inferior technique of our engineers and the inefficiency of our workers due to lack of necessary training were also serious handicaps. Fourthly, poor natural resources with practically no raw materials required for modern industries and finally, the land being so limited with no colonies of our own as domestic markets provided but a very limited outlet for our goods and consequently mass production such as practised in America was impossible.

To give you an idea as to how burdensome the first two of the handicaps were, I quote the comparative costs, in terms of gold Dollar, of installation of one spindle and that of one loom in Japan, England, America and Germany for the Cotton Industry before the War as estimated by Mr. Graham Clarke, the American Trade Commissioner then in Japan.

	For one Spindle.	For one Loom.
	$	$
Japan	25·00	400·00
England	7·91	175·00
America	11·00	245·00
Germany	13·00	238·00

The cost of installing a spindle in Japan was thus about thrice as much as that in England, and twice as much as that in U. S. A. while the installation of one loom cost us more than double that of England. According to the calculation of a well-known Japanese economist the fixed capital outlay required for a cotton mill in Japan was thrice as much as that of England before the War and twice as much even after the War. Moreover the interest rate on capital in Japan was before the War at least 3% higher and even after the War until recent years 2% higher than it was in England. You can easily imagine how adversely these items affected our Cotton Industry and added to the cost of production.

However, we have at last succeeded in emancipating ourselves definitely from the burden of heavy capital outlay, which was really one of the root causes for retarding our industrial progress. Firstly, we have become able to manufacture our own machinery with equal, in many cases distinctly superior, efficiency at a cost much lower than the importing cost of foreign-made machinery. Secondly, the recent world tendency for lower rate of interest, has made capital available in Japan almost at the same rate of interest as in Western countries.

Japan to-day is keeping pace with the daily progress of the world and every effort is being made to maintain her industrial organization in every way up to date. The replacement of obsolete equipment by new is taking place in a sweeping manner. As a most outstanding example of this, I quote our Rayon Industry. The machinery and all other necessary equipment for Rayon Industry are now entirely made in Japan. With remarkable improvements made on patents originally bought from foreign countries, I believe we can safely claim that the machinery and process we employ, are the best in the world to-day. The Rayon Industry in Japan is, on an average, working on the basis of replacing the whole equipment by new within three to five years and the depreciation of the block account is actually carried out on that basis. Thus our Rayon Industry has made an unparalleled progress and in the quantity of production we are next only to the U. S. A.

Let me quote another striking example. That is the case of our Cotton Industry. Our Cotton Industry has been equally enterprising. They have been quick in adopting any new mechanical device or process invented abroad or at home by fearlessly discarding less efficient machinery or its parts or process. Amongst our own inventions in this industry, the most outstanding is that of automatic loom, which has enormously improved efficiency in the weaving department of our

Cotton Industry. As many as 40 automatic looms are handled by one female weaver.

As for the inferior technique of our engineers and the inefficiency of our workers, they were never due to any fundamental reasons but merely to lack of training in handling modern machinery. This difficulty however was overcome in a comparatively short time by the energetic study of modern mechanism by our technical men and the most effective methods employed by our industrialists for training their engineers and workers. A rapid spread of elementary education was also responsible for this.

Up to now I have dealt with the way in which we have overcome the difficulties which stood in the way of our industrial development. Now, let me deal with the positive elements which have helped our industrial success. The advantages we possess as an industrial nation are many. First of all, Japan is in a very favourable position geographically. As she is situated in the East, she is within easy access to those Eastern countries, such as China, Malaya, the Dutch East Indies and British India, who are the leading producers of agricultural raw materials and at the same time the most important consumers of manufactured goods in the world to-day. The fact that Japan is an Island Empire provides facilities for cheap and economical transportation of goods to and from foreign countries. Japan every year buys nearly a million tons of iron ore from Malaya and it is said that the cost of transportation of this ore is lower than that of the ore which most of the American steel manufacturers get from the mines in their own country. This will eloquently demonstrate the cheapness of sea transportation. Besides the mild climate all the year round in Japan helps to maintain a high standard of factory working efficiency. The mountainous nature of the country provides an abundant water power and an unlimited amount of cheap electricity.

Secondly, generally speaking, in all those Eastern countries, the standard of living and the purchasing power of the people are yet very low. Naturally, the cheapness of Japanese goods is a great attraction to them. Furthermore, we, as an Eastern nation, possess more or less similar ideas and customs, and naturally are in a position to understand the tastes and requirements of the people of those countries, which is a distinct advantage we have over Western manufacturers.

Thirdly, I must point out that labour conditions in Japan are extremely favourable from the industrial or capitalistic point of view. This indeed, in my opinion, is the most important factor, which has enabled Japan to acquire the present expansion of her foreign trade. During the past few years, Japan has been strongly accused of unfair competition. This allegation has been made chiefly on the ground that she employs " cheap labour." Here, I refuse to accept the word " cheap " when it is used only in connection with labour because everything else in Japan is proportionately cheap. It is an obvious error to attempt to compare only the money wages respectively received by the Japanese and European workers. Whereas Japanese money wages, when converted into foreign currencies at the present rate of exchange, may seem to be ridiculously low, it must be remembered that the purchasing power of Japanese money is much higher internally than it is abroad. This means, of course, that the real or living wages received by the Japanese workers considerably exceeds that which the same money would represent in foreign countries. Furthermore, the wide difference in the mode of life between Japan and Western countries must be taken into account in any comparison of the living standards of our working classes with those of Western labourers. While it is undoubtedly true that the comforts desired by our people, not only of the working class but of all classes, are far more simple and far less costly than those considered necessary for a decent living in the West, it cannot be argued that this of itself means a lower standard of living in Japan. It will be impossible to contend that the standard of living of the Japanese worker is lower than that of the Western worker, because the former preferably eats fish and rice to meat and bread on which the latter lives, as daily food. It is not the case in Japan that the wages received by her working classes is disproportionately low as compared with the wages earned by all other classes of her people. Besides, everything else is cheap. The ordinary enjoyments of life, such as picnicing on holidays and cinema and theatre-going in recess hours are within easy reach of our workers. Besides our workers in all modern factories are provided with dormitories for a comfortable and healthy living, hospitals, schools, and libraries for improving their intellect, club houses for indoor enjoyments and playgrounds for outdoor sports, all of these free of charge, which is greatly conducive to their contentment.

Now I am sure I have made it perfectly clear that the labour in Japan is quite a well contented one. You will agree with me that there is nothing whatever to justify the allegation that our industry is prospering because it employs "sweated labour."

Our labour thus is well contented, which fact of itself is of the foremost importance in producing efficiency. Besides, the vigorous enforcement of compulsory elementary education by the Government, has considerably heightened the general standard of the intellect of our workers making it far easier than before to make them learn the use of and adapt themselves to modern machinery.

I may quote the official statistics taken from the 1933 Census:—

School-age Children.	Children attending Schools.	Percentage of Children attending.
10,105,941	10,056,530	99·51

This shows how successful our Government have been in enforcing elementary education. There is absolutely no illiteracy among our workers and I am convinced that the standard of education of our average worker is higher than that of an average worker in the Western countries.

Side by side with this, our technical education has also made an enormous stride in recent years, under the most effective guidance of the Government and a large number of technical men with high qualifications has become available. This coupled with the improved methods adopted by our industrialists after many years' investigations and experience for training their workers, has made it possible to train our workers within a much shorter time to a much higher standard than before. To take the example of our cotton mills, it to-day takes on an average only two months to train a female worker fresh from her rural home to become a fully skilled operative.

The following comparative figures quoted by a well-known textile industrialist will be interesting:—

10 years ago	200,000	workers employed for 4,000,000 spindles.
To-day	130,000	workers employed for 6,000,000 spindles.
10 years ago	35,000	workers employed for 35,000 looms.
To-day	35,000	workers employed for 73,000 looms.

One Lancashire worker looks after 6 looms against which one Japanese worker looks after 8 to 12 ordinary looms and 30 to 40 automatic looms. It is said the weaving cost in Japan is 50% lower than that in Manchester and nearly 65% lower than that of Bombay mills according to the calculation of an expert.

The deftness and dexterity of our people are said to be in our blood and this gifted quality of our workers has greatly added to their efficiency, particularly in the case of textile industries in which a good amount of delicate craftsmanship is required. Furthermore, taking the relation between Capital and Labour, there exists a greater harmony in Japan to-day than in Western countries, partly due to the fact that there still remains a good amount of influence of the ancient virtue of employee's loyalty to their masters and the latter's kind treatment to the former in return, and partly due to wiser labour policies followed by our industrialists in the light of Western examples of bitter conflicts between Capital and Labour. There is no doubt that our industry employs the most favourable labour amongst the industrial nations of the world and the fact that such efficient labour is available at a moderate cost places Japanese industry in a unique position for competing in the markets of the world. It will be interesting to quote a part from the official Report to the League of Nations by Mr. F. Maurette, Assistant Director of the International Labour Office, Geneva, who recently inspected labour conditions in Japan as follows:—

> "Japanese labour organization and rationalisation in factories are impressive, but still more impressive, I have found, are the Japanese workers. Active, enthusiastic, happy and efficient, they are very intelligent people, and I consider them to be the most valuable capital in the Japanese nation."

This condition must last for some considerable time in Japan. Japan's poverty in natural resources with a large population, out of all proportion to her area is the real obstacle in raising the general wage level of the country. Prof. Gregory in discussing the question of Japanese competition emphatically mentions that the extraordinary growth of the Japanese population is the real fundamental problem the world to-day is facing.

Putting aside the question of new births in future, the question we must actually face in connection with the existing population during the next 20 years, is already a very acute one. The number of people who constitutes the working population, that is to say, the number of people between 15 and 60 will increase by 10 million by 1950. Now, what are we going to do with them ? Japan must either secure freedom of immigration for her surplus population or she must push ahead with industrialisation so as to support her surplus population. The first solution offers little hope in view of the fact that those countries where the standard of living and level of wages are higher, which are the two essential conditions for attracting immigrants from foreign countries, have their doors closed against the immigration of Orientals. Under the circumstances, the only alternative open to us is to concentrate our energy on industrial development and trade expansion abroad. Indeed, it can be said even as much as that the present commercial expansion of Japan is the natural outflow of the force of circumstances. The Western industrial nations are really in a dilemma in this respect. The more they attempt to exclude Japanese goods from the large part of the world that they can influence, the more it will tend to lower the Japanese standard of life and wage, thereby increasing the competitive power of Japanese goods elsewhere.

During the World War, Japan experienced an unprecedented industrial boom. When, however, the European conflict was over and the demand for Japanese goods declined, the balance of trade again became unfavourable and Japan's specie holdings rapidly decreased. This was further accentuated in the years following the great Earthquake of 1923, which greatly destroyed her exporting capacity and enormously increased the need of foreign materials for reconstruction, which swelled the debit side of the trade balance.

It was against this background that the late Finance Minister Mr. Inouye, in January 1930, lifted the Gold Embargo, which had been in effect for more than a dozen years. In fact, this was done against strong opposition from a large section of public opinion. I really could not understand what justification there was for this precipitated action, but undoubtedly Mr. Inouye was a staunch orthodox believer in the Gold Standard. This had the most depressing effect on our industry, which was already suffering from the post-war depression. It was during this period that a wholesale rationalization took place in almost every line of our industry. Such drastic measures as decapitalization, reduction of salaries, retrenchment of the staff, modernisation and replacement of obsolete equipment and scrapping of antiquated equipment were carried out in a sweeping manner.

Japan, of course, has taken full advantage of being a younger nation, taking the very best of Western countries in respect of machinery, technique, inventions, industrial system or organization and labour policies and innumerable other things.

I have explained how Japan in the face of many handicaps and difficulties as a younger industrial nation had built up the foundation for the recent development of her industry. However, it must be remembered that this is the fruit of 50 years' undaunted and determined hard work of her Government and people together. Thus, all necessary potential factors for the external expansion of our industrial activities were already there, before the fall of the Japanese Exchange in 1930, although latent but fully matured. All that was necessary to make their effects felt outwardly was an incentive, for which the fall of the Yen functioned most timely.

The depreciation of the Japanese currency was not due to a deliberate action of the Government. In fact, the late Finance Minister, Mr. Inouye, fought desperately against sweeping bear operations in the Yen, which started all over the world immediately after England went off the Gold Standard in September, 1931. Having been defeated in this struggle, the Cabinet then in power resigned and a new Cabinet was formed, who proclaimed a Gold Embargo on December 13th the same year. This will make it clear that the Japanese Government was simply forced to give up the Gold Standard.

Soon after this, the Manchurian question arose, which swelled up rapidly our military expenditure and a huge deficit in the Government's finance became inevitable. This further shook the confidence in the Yen and fresh bear operations re-started all over the world. The weakness of the Yen Exchange was further accentuated by the uncertainty of Japan's political position amongst the nations of the world due to the anticipated imminence of Japan's withdrawal from the League of Nations. Thus the Yen Exchange touched the lowest at the end of 1932. There is no doubt that this phenomenal fall was due to excessive bear operations and it went far beyond the intrinsic value of the currency. I am of opinion that even at present our currency is much under-valued abroad. The exchange became stable in the beginning of 1933 and the sterling value of our currency has remained practically unchanged for the last eighteen months.

On those grounds, I contend that there is no justification whatever for the charge of Japan's exchange dumping. In order to substantiate my contention further, let me quote Price Indexes for Japan and England. Using the pre-war level of prices as basis, the average commodity price-index in Japan at the end of April 1933, stood at 151·8 as compared with 87·9 in Great Britain. Making the full allowance for the depreciation of the Yen in terms of Sterling (39·5%) we find that the export price-index for Japan still remain higher than the British domestic price-index. This means that the fall of the Yen merely brought Japanese export prices down to approximately the same level as the domestic price-levels in Great Britain. It did not bring the Japanese export prices to any abnormally low level such as would have to be the case if the charge of exchange dumping is well founded. However, there is no doubt that the low exchange is greatly stimulating her export trade, particularly when in case of Japan the depreciation of her currency hardly raised the cost of living and the level of wages because of the fact that she is a self-supporting country so far as her food supplies are concerned.

It must not be forgotten that Japan is placing her goods within easy reach of large masses of the backward people of the world whose purchasing power is yet very low and to whom a decrease in prices therefore means a considerable benefit and these people constitute more than one half of the world's population. Another valuable service which Japan has done is that in certain cases the cheapness of the Japanese goods has created new demands. In other words, there were demands which would never have been satisfied at all if Japan had not produced as cheaply as she is actually producing. Let me now draw your attention to a very striking illustration.

The importation of canvas shoes with rubber soles to India went up from 1·9 million pairs to 5 million pairs between 1929 and 1931 and by far the greater part of the additional import came from Japan. If you have a country which increases its imports of a new commodity by 150%—it is a new commodity from the standpoint of Indian poorer classes—during a period of intense depression, it is obviously due to the fact that this commodity is being offered at prices so low that it taps a demand which should not otherwise exist. Thus Japan is educating people who have not been accustomed to a particular thing to require it in the future.

I can indicate many similar instances in case of Japanese commodities exported to other Eastern countries. In these directions, I am sure, Japan is doing inestimable services towards the economic progress of the world.

Calcutta.

AN ASPECT OF HINDU SOCIAL HISTORY

BATUKNATH BHATTACHARYA, M.A., B.L.
Professor, Ripon College, Calcutta

HISTORY, like human nature, has its two sides—inner and outer. Our being comprises mind and body. The peculiar function of life is to grow by assimilation and to preserve itself. In the physical world every animal lives by taking in, digesting and absorbing matter from the world outside. This is true as much of the race as of the individual. Every race carries on its existence by gathering the natural wealth of the country where it has its habitation and, if that is not enough, by making up the deficiency from other countries. For self-preservation it has to form a society and to build up a state, and to take up arms to beat off the attack of aggressive foreigners. All these are means of self-preservation. External history is the record of the rise and fall of the state, of peace and war, of trade and commerce, of agriculture, arts and crafts. But all this is merely the framework for the image to be erected. Very necessary, no doubt, for without all this, no progress is possible—but still it is external. It reveals merely the strength of the racial vitality and enables us to realise how by fighting or through compromise with the environment and neighbours, the race has survived through the ages. But it is not a complete portrayal. It is a sort of natural history common to man and the lower animals. Internal history is the account of the gradual evolution of intellect, taste and moral sense. The play of the inner soul of the race is imprinted on the evolution of its literature and music, philosophy and fine arts, religious ideas and cults and customs. We come face to face with this mystery, the Personality of the Race, when, after having crossed the outer courtyard of political annals, we enter the inner apartments of social history. Political history is the stepping-stone, the gateway, to the history of civilisation.

The calumny that the Hindu has no political history is by degrees being wiped away as a result of the combined labours of savants both of this country and outside. In this sphere the 'collyrium-stick,' to use a Sanskrit image, is the gift of the West and it has cleared the historical insight of the East. And the learned community of this country is realising the great importance of fitting all events into the framework of chronology.

And as a result, the dense darkness that had covered the long period from the time of Parikshit to that of the Buddha is to some extent lifting. Even those who are not blinded by an excessive regard for the sacred books are coming to recognise that the *Purāṇas* are not a medley of fantastic stories but hold in them authentic history. And it may be hoped that in this way a golden chain will come to link up the Heaven of Vedic times with the lower orb of historical ages.

The faint outline of India's political history is by degrees being filled in by the laying on of many tints and it is a great gain to us. But there seems likely to be a long delay in rearing the structure of Hindu social history on this basis. That sanctum which, being entered will give us a vision of the spiritual self of the Hindu seems now to be buried like an ancient monument under the debris of age-long neglect. In one sense it may be asserted that the true account of the Hindu community lies here. There is a Sanskrit adage that an exact description of a man often reads like detraction just as that of a god amounts to laudation. And in this age of breathless activity, to claim that the prime attraction of the Aryan race in India is towards the supersensual, spiritual world is to court for it discredit and disrepute. But for all that it is very largely a true account of the spirit of the East. So long as we are not in a position to attain a knowledge of our true self or to set it forth at the bar of the world, it will undoubtedly, remain a slur on our culture. The History of European Civilisation was written a long time ago but who knows when the Guizot will be born qualified to compose the spiritual history of India—India which has ever been so largely absorbed in meditation and thought ?

The Hindu has a distinctive attitude towards the duties of human life. In these days we are wont to divide these duties into different categories—such as personal, domestic, communal and civic or political. But in our sacred books all these duties are designated under a common name—that is, *Dharma* or Righteousness and the common source of all is the same—*i.e.*, Vedic injunctions. This bundle of duties was prescribed and discussed in the three sections of the *Kalpasutras*—*Shrauta*, *Grihya*, and *Dharma*—and in later times in the three chapters of the works of *Smriti*—on Ceremonial Practices, Penances and Legal Relations. At one time the *Smriti* works were the only source and authority for all the duties of life. In the *Manu-samhitā* these duties, instead of being treated separately under different heads, have been set forth together in the form of a continuous exposition. In other works of sacred law also similar overlapping is noticed. And almost in every case motive and sanction are lent to social and civic duties by ideas of virtue and demerit, righteousness and unrighteousness. The king did not impose or invent the ideas of Righteousness and Unrighteousness. He merely upheld social order and defended the Rule of Righteousness. But he was also governed by the works of sacred law. The power that regulated and determined the duties of different castes and orders of life, social conditions and relations was a stock of impersonal knowledge. Reflected in the consciousness of the seers and transmitted through the sense of hearing from preceptor to pupil, it bore the name of *Shruti* or Revelation and, being remembered by later sages and so recorded, it assumed the form of *Smriti* or Tradition. *Smriti* signifies the *Kalpasūtras*, the *Samhitās*, and the injunctions and prohibitions of the sacred law incorporated in the *Purāṇas*. These are the original stock of sacred precepts. But in course of time and in different parts of the country these original precepts, positive and negative, were variously interpreted and reconciled so as to accommodate the requirements of the society and the practices of different provinces. For this purpose many works of compilation were composed known as the *Smriti* digests.

In this enormous *Smriti* literature is enshrined the story of the life of the Hindu community extending over countless ages. Mr. Kane by writing the History of Dharmasastra has given an idea of the volume and extent of this type of literature. But a large number of learned workers are needed to glean the materials of social history that lie scattered in the heap of works mentioned and described in this history and, by fitting them into the framework of chronology and connecting them with the annals of political vicissitudes, to make up a well-arranged and continuous picture of the society. A proper examination and compilation of the original codes of sacred law has not yet been accomplished. Similar work in regard to the *Purāṇas* lies still further away. The texts of the sages cited in the digests are widely discrepant from the works published under the names of the authors of the *Samhitās*. Attempts are just being made to collate afresh the texts of one or two Smriti codes—such as that of *Kātyāyana*. Extensive is the field and one only wishes that the labourers may be more numerous.

Some idea of the manner in which the nature and course of the Hindu society have changed with the times can be obtained from a survey of its successive customs and usages. It is the view of many—educated and uneducated alike—that in the political fortunes of the Hindu race there have, no doubt, been rise and fall and that it is true that the external life of the community has been altered and distorted by the machinery of government set up by alien rulers. But in regard to matters internal—*shāstric* practices, religious rites, sacrifices and forms of worship—there has been no change at all. The proof of the baselessness of such a view lies in the history of the enormous *Dharmashāstra* literature. The world in which we live is a flux, a series of phenomenal changes. From this law of change not even our very ancient race has been exempt and the testimony thereto is furnished by the social history of the Hindus.

Of the various changes that in historical times have come over Hindu social life, one of the most noticeable is the promulgation of the Prohibitions in the *Kali* age. Before the Mahomedan invasion down to the end of the first millennium of the Christian era, broadly speaking, the life of the Hindu community had flowed in one channel. Thereafter a deep line of demarcation comes by degrees to be more and more clearly defined. Hence it appears that the *Kali* prohibitions form a sort of watershed. On one side flows the social life teeming with rites and practices prescribed in the *Shrutis*. On the other side the course of Hindu existence, variously changed, shifts to a new channel. On one side is the land of the ancient Hindus and on the other, the habitation of the later Hindus. The present essay is a rapid survey of the practices touched by these prohibitions.

Fire-worship though common to all branches of the Indo-Aryan stock was specially marked amongst the followers of the Vedas in India. The very first verse of the Rigveda was uttered in praise of the Fire-God. The ordinary rule as to the installation of fire was that one who had begotten a son and was still black-haired should do it. In Brahmin families under certain Vedic Schools, as soon as the son was born, the fire was kindled by rubbing the pieces of igneous wood and therein the natal offering for the long life of the newly-born, his tonsure, investiture with the sacred thread, marriage, etc., were performed. This was known as the natal or filial fire-installation. After the investiture with the sacred thread, residence in the preceptor's house, otherwise called *brahmacharya* or the celibate studenthood, followed. The residence extended in all over 48 or 20 years for the purpose of the study of the four Vedas (12 or 5 years being required for each), or over a proportionate period according as more than one Veda were studied. Thereafter the pupil might join the householder's life. But some students celibate chose to spend their whole life as such. They were known as the perpetual students celibate. On the demise of the preceptor the rule was to regard his wife as his representative and to spend the days at her feet. The gains of begging were dedicated to her, the pupil bowed at her feet and took the leavings of her food. All these were considered his duty.

At the time of returning to the householder's life he was expected to offer the preceptor a fee in accordance with the demand. But who can possibly repay the preceptor's debt ? The *Sāmaveda* says: The debt to the preceptor cannot be cleared even if the world with all its treasure be given to him. For one is still under an obligation to give the same. But to pay the fee as demanded by the teacher is neither easy nor possible. The story in the *Raghuvamsam* relates how Kautsa, the pupil of Varatantu, was ordered to pay fourteen crores in gold for the fourteen branches of learning acquired by him. Hence there was provision for commutation such as the gift of a cow. For a text of the *Shruti* says that there is no measure of the value of a cow. By a process of gradual reduction the commutation at last took the form of any gift to the satisfaction of the preceptor.

Many were the rules governing the diet of a student celibate ; meat and honey were forbidden to him. If invited along with the preceptor, he often found himself in a difficulty. People would offer the former, the honey-mixture with meat, and present to him scents and garlands. The father or the eldest brother also might be inclined to give him the remainder of his food. But there was no objection to his partaking of such leavings provided no eatable forbidden to the student celibate was in them.

There was the usage of the student celibate carrying a water-bowl before his terminal bath or after it till marriage. It was also prescribed for the third and fourth orders of life. In all these stages the Brahmin had to carry a water-bowl made of wood or burnt clay. Bathing and cleansing of impurity and ceremonial sipping had to be performed with the water of that bowl. But such water was impure for all others and unfit for their use. Water had to be poured into it to the accompaniment of certain *mantras* (sacred formulas). When one was broken or otherwise lost, another had to be adopted with the utterance of similar *mantras*.

For the purpose of ceremonial sipping, the water had often to be collected from open fields. There were certain tests to determine the purity of the water lying on the ground or in the clefts of rocks. If drunk with pleasure by a cow it was accounted fit for such uses. In the rainy season after three days and in other seasons after ten days rain-water was prescribed as fit for use.

The second stage of life was that of the householder. Both wife and fire-chamber were needed in it. Although in certain Vedic schools the installation of the sacred fire was prescribed at the time of the performance of the natal ceremonies for the son, generally it commenced with either marriage or inheritance. The fire was to be tended so long as the wife lived. If the wife was deceased, marrying another was ordained for this purpose. For the reason is that one who is sonless and without the sacred fire is not entitled to pass on to the next order of life. To abandon the sacred fire was to incur the sin of slaying the son. He who did it was like a Sudra and required penance. The tending of the sacred fire was like a long sacrificial session. Its completion was in old age, death released one from this duty. But the maintenance of the fire is not possible for all and in all conditions of society. It was necessary that one should be in a position to lead his life, free from worries, at one place and this required the patronage of the king or of the rich. For this reason, long stay-away from home was forbidden to the householder in ancient times. It was also difficult of performance without proficiency in Vedic ritual and was in such a case expressly prohibited.

For the performance of *shāstric* duties like the tending of the sacred fire, a wife of the same caste and married according to the sacraments was needed. There was, however, the usage of the three twice-born castes of taking wives from other castes as well. It was only forbidden to take a wife from a higher caste. Hence for the four castes from the Brahmin downward the *shāstras* allowed the taking of wives from 4, 3, 2 and 1 caste respectively. The sage *Ushanas* says that a son begotten by a Brahmin on a Kshatriya wife, or by a Kshatriya on a Vaishya wife, or by a Vaishya on a Sudra wife belongs to the father's caste. According to the code of *Vishnu* such a son is of the mother's caste. Rao Bahadur C. V. Vaidya in his History of Medieval India shows that Kshatriyas in all parts of India other than the middle country frequently wedded wives of castes different from their own. Hence pure Kshatriyas disappeared in those parts. And for this reason, through the influence of the *Smārtas* of the South, the doctrine spread that in this age there are no castes other than the first and the last—the Brahmin and the Sudra. For kindling the sacrificial fire, blowing with the mouth was the rule. This related only to the sacred fire lit at the time of a sacrifice but in other cases such as lighting the domestic fire that was prohibited. At present, both being prohibited, the use of a wooden pipe or of a fan at a sacrifice is a practice commonly followed. For pouring the oblation into the fire two wooden ladles—one large and another small in size—were required. Clarified butter and like offerings were first taken in the small ladle and with it poured into the large one and then dropped into the fire. The small one was called *sruva* and the large one *sruk*. At the end of the sacrifice the practice was to lick the large ladle called *sruk* for what remained of the oblation. But as it was a sacrificial utensil, it did not require scrubbing or washing. This was known as the use of the licked ladle.

Sacrifices were of three kinds—according as they involved cake-offering, animal-offering or *soma*-offering. The performance of the *soma*-sacrifice was a matter of great glory. A Brahmin that had three years' provisions stored up was entitled to drink *soma*. The *soma*-seller also was a Brahmin but he was very ill treated. The *soma* plant was bought in exchange of a cow. But after he had been paid the price of *soma* in the shape of the cow, the animal was forcibly snatched away from him and kept in the cattle-shed. And if the seller objected in any way, he was beaten with a speckled cane and driven away.

The Brahmin was entitled to drink the *soma*-juice but forbidden to drink liquor. A departure from this rule was in the sacrifice called *sautrāmani*. Sutrāmā is another name of Indra. The sacrifice was so called after its deity. Sautrāmani was a kind of animal sacrifice. The animal prescribed for it was the bull. In place of *soma*, liquor was prescribed in it. There was also provision for the performance of this sacrifice as a means of purification from excess in *soma*-drinking. But liquor being prohibited for Brahmins, there was a provision for vicarious drinking by Kshatriyas or Vaishyas who were initiated into the sacrifice as substitutes for that purpose only. As a substitute for liquor, milk was also used. In animal sacrifices, the priest had to kill the animal. The priest who performed this function went by a special name—the *shamitā*. The sacrificial animal was suffocated and then done to death by blows with the fist. This was called *samjñapana*.

Among animal sacrifices, the most startling to the modern Hindu mind are the human sacrifice, the cow-sacrifice and the horse-sacrifice. The cow-sacrifice had various names and forms—the *gosava*, the *gosatra*, the *shūlagova*. About the actual prevalence of human sacrifice in Aryan India opinions differ among scholars. The thirtieth chapter of the *White Yajurveda* contains provisions for the sacrifice of different classes of men for different purposes and for attaining diverse kinds of boons. With regard to the special merit of human sacrifice both the *Smarta* and the *Tantric* schools have all along cherished a strong faith. In the *Smriti* digests, the worship of Vishnu incarnated as the *Vāmana* or the Dwarf is prescribed on the tenth day of the bright fortnight in the month of *asharha* as yielding the fruit of human sacrifice. In the *Aitareya* and *Kausītaki Brāhmanas* we find the story of king Harischandra's son Rohita persuading the poor Brahmin Ajeegarta to slay with his own hand his only son *Sunahsepa*. *Sunahsepa*, however, gained his release by hymning the god Varuna and came to be known as Devarāta. He was then adopted as the eldest son by the sage Vishvāmitra This narrative proves the unlimited power of the father over the son, the usage of adoption and the special privileges of the eldest son. A sacrifice spread over a long time was called a *satra*. Its performance lasted for not less than twelve days. We meet with descriptions of *satras* completed in twelve, one hundred, or one thousand *samvatsaras* (years). In these cases, *samvatsara* is a technical word signifying a day. Priests numbering from seventeen to twenty-four were engaged in these sacrifices. And the devotee (or *yajamāna*) also joined the priests. That the performance of these elaborate sacrifices was a difficult affair may be easily understood. Hence in one place it is said—To perform a sacrifice which lasts a year is like crossing the ocean.

Religious ministry was one of the main occupations of a Brahmin. Hence an account of the Vedic rites comes up at the outset of the householder's life. Another usage in this connection needs mention. In the time of the prevalence of the worship of idols, the priest had sometimes to undertake the charge of worshipping a deity for his whole life and in some cases a solemn vow was taken with Dharma as witness. A worshipper of Shiva on these terms was called a Haradwija and that of Vishnu, a Vaikhānasa. They used to be regarded as socially inferior like the *Devalas* or paid priests serving in the temples.

Hospitality was the duty of a householder. There was a particular custom as regards the welcoming of an honoured guest. By an honoured guest was understood a sage, a learned scholar, a king, a bridegroom or a priest present at a sacred function and a maternal uncle who appeared after one year. For all these the honey-mixture (*madhuparka*) was prescribed. The words " a she-calf eaten up with a crackling sound" occurring in the *Uttararāmacharita* may be recalled here. Animals fit for honey-offering meant the cow, the ox and the goat. But the slaying of the beast depended upon the pleasure of the guest. Either he would say—Om ! (yes) kill it—and therewith repeat the formula—Destroyed is my sin. Or he would say—The mother of the Rudras, the daughter of the Vasus, the sister of the Ādityas, the navel of immortality, and indeed Aditi herself—do not slay this innocent cow." This second text is cited by the Smārtas to prove thāt cow-killing is prohibited in the Vedas.

Another duty of a householder is the performance of *shrādhda* or exequial rites. Slaying of animals was prescribed at *shrāddhas*. At the four *ashtamis* (eighth lunar phases) of the four dark fortnights of Hemanta and winter seasons he had to perform the *Ashtakā shrāddha*. And therein cakes, meat and green vegetables were offered to Indra, Vishvadeva, Prajāpati and the *Manes*. In certain Vedic schools, cow-killing being prohibited, the *ashtakā shrāddha* also has fallen into desuetude.

In ancient times different means of livelihood were prescribed for the several castes. For the Brahmin were prescribed the priestly office, teaching and acceptance of gifts. Failing these three the Kshatriya's and, in default thereof, the Vaishya's occupation were also permitted but not without certain restrictions. Hence one sage says that the warrior's life is too cruel and is not fit to be adopted by a Brahmin. And if he took up the occupation of a Vaishya, *i.e.*, trade, it was not worthy of him to deal in all kinds of articles. And even though he resorted to agriculture, he had to see to it that as large a number as possible of beasts were yoked to the plough. Service, the occupation of a Sudra, was in no case to be embraced by him. Such is the view of many sages. Rather he should minister as a priest to men of low castes or accept gifts of them. But all these are deemed distress-occupations.

The ideals for a householder were avoidance of greed and of hoarding of worldly goods. He who kept to the best means of livelihood consistent with these ideals was called *yāyāvara*. For he fares *(yāti)* by the best *(vara)* mode of life. He who lays up for a year is called *kusūladhānya*, he who stores up for six months is called *kumbhīdhānya*. He who gathers by sheaves from the field is *uncchavritti*, he who picks up by single ears is called *shīlavritti*. He who makes no provision for the morrow is called *ashvastanika*. Among these, each succeeding type excels the preceding one.

In these days cook and Brahmin have almost come to be synonyms among Hindus. But there was a time when a Sudra cook was engaged in the houses of the three regenerate castes. He was required to observe certain rules of cleanliness, such as frequent shaving and daily bathing. This usage obtained for a long time. Later, however, the digest-writers endeavoured to reconcile the ancient injunctions and subsequent practices by introducing many distinctions between cooked and uncooked, dry and boiled food, approved and unapproved Sudras, etc. Vijnāneshwara, a commentator on the code of *Yājnavalkya* who flourished in the 12th century, has laid down without any demurrer that cooked food may be accepted of certain denominations of Sudras such as a slave, a cowherd, a family-friend and a co-sharer tiller of the soil.

Births and deaths are daily occurrences of our earthly life. In the Hindu mind the idea rooted through the ages has been that these cause incapacity for performance of sacred duties. At the present day the periods of impurity are definitely fixed. But in former times they could be modified on different grounds. One sage says—A priest initiated into a sacrifice, a student celibate and a king suffer no impurity, for these are installed in the seat of Indra and become as Brahman. Artists and craftsmen, employees of the king, confectioners, physicians, barbers, etc., enjoyed the privilege of instantaneous purification—their impurity ended as soon as it began. Another usage was the picking of bones and throwing them into a sacred river like the Ganges upon expiry of one-third of the period of impurity. And thereafter eating at the houses of the agnates of the deceased was permitted.

After the second order of life, *i.e.*, the householder's, come the third and the fourth—the forest-life or asceticism and that of the recluse. According to the *Kāthaka-grihya* all the four stages are meant for the three regenerate castes. But *Vriddha-Yājñavalkya* says that for the four castes in the descending order, four, three, two and one are respectively ordained. The close of life was in India, under the Vedic dispensation, a period of severe ascetic discipline and preparation. The ancient ideal of our land was not to be caught helplessly in the clutches of Death while striving the utmost to avoid it. Death at will was an object of steady realisation. The third and fourth orders of life—asceticism and renunciation—were steps in that process.

According to one sage, to the life of renunciation the Brahmin alone is entitled and, according to another, all the three twice-born castes. *Sannyāsins* were of four kinds—*Kutīchaka, Vahūdaka, Hamsa* and *Paramahamsa.* The first two carried staves made of three sticks and were somewhat like householders in their mode of life. The other two were really disgusted with the world and bore staves made of one stick. In cases of genuine disgust and spirit of renunciation, the ascetic life has in all ages been approved. Hence the prohibition of *Sannyāsa* that arose in later times relates to that which was distinguished by the carrying of the staff of three sticks. Another distinction is between *Sannyāsa* on the part of the knower and the inquirer, the man of realisation and the seeker—the man truly sick of the world and the man still practising the cult of renunciation. *Sannyāsa* of the former kind is commended in all ages and for the same reason. He who is sincerely detached from the world has the path open to him everywhere and in all ages. Or as the text of the Veda says—The very day that you are sick of the world, you should adopt the life of a recluse. Such is the subtle import of the ban on *sannyāsa* promulgated in later ages.

In the case of the householder it was necessary to make fine distinctions in the matter of acceptance of gifts—between givers worthy and unworthy. But it was not so in the case of the pious mendicant. The rule for him was to spend one night in the villages and five nights in towns and sacred places and to beg of all the four *varnas* with either his joined palms or his stomach as the vessel to carry the alms in and to leave out the outcast and the fallen. And it was further laid down that in the afternoon when the whole household had finished their meal and the sound of the pestle and mortar had ceased and the embers in the oven had gone out, the pious mendicant should enter the village and take shelter in the house of a householder.

There was provision for voluntary death on the part of the old and decrepit. When the body was broken and out of gear—the journey to death or a leap into rushing water or fire or from a cliff was prescribed as a mode of self-immolation. Sometimes these modes of death were enjoined by way of expiation for heinous sin. There is an ancient tradition as to Bhatta Kumārila of the eighth century A.C. having shuffled off the mortal coil at Prayāga, the confluence of the Ganges and the Jumna, by flinging himself into husk-fire. A special variety of voluntary death as a penance for heinous offences was the sacrifice of oneself for the protection of the Brahmin and the cow. The delinquent might build a hut in the path of robbers and fight to the death to save a Brahmin, his property or the sacred animal. Perishing or surviving, he was purged of his sin.

The view of ancient Hindu life pieced out above is a thing of the past which will never again return. That picture is blotted out and will not be composed again. It is not merely time that has scrapped it. The practices included in it have been almost unanimously declared as invalid by the writers of the digests in the different provinces and as fit to be eschewed in the present age. It has already been remarked that the duties of the life of a Hindu are intimately connected under the common title of *Dharma*. And yet a sort of division is possible. The practices already mentioned relate to Vedic rites, duties of householders and ceremonial purity and expiation. In the nomenclature of *Yājnavalkya* they have their place in the chapters on Āchāra and Prāyaschitta. There remains one other, *viz.*, Vyavahāra, *i.e.* usages connected with litigation.

In this province of law also some instances might be cited to illustrate the change from archaic conditions. According to the ancient books of sacred law, the giving of evidence in actions between father and son was punishable. In that remote age the father's authority was unlimited, he was the repository of all the rights and interests of the family; he enjoyed, in other words, the *patria potestas*. Hence no dependent member of the family could possibly sue him in the king's court either by preferring a complaint or praying for adjudication of his rights. This is an incident of primitive law. In such actions the giving of testimony was an offence, just as their determination by the king was improper. That this state of things could not continue was realised long ago as is proved by Kautilya's *Arthashāstra* which prescribes witnesses fit to testify in such cases. The digests of the 12th century clearly lay down that the ancient rule applied only where the cause of action was slight. But if the father exceeded the limits laid down in the sacred books in punishing the son or if he wasted the ancestral property without any justification, action in a court of law was legitimate. This incapacity to depose has now come to be a mere memory of the past.

The sacred books in innumerable places enjoin that the Brahmin is not liable to the sentence of death, and that banishment is the penalty for him. But they also provide that a Brahmin assailant may be slain. This is an acknowledgment of the right of self-defence. An assailant means one who sets fire or gives poison, or attacks with a weapon, or seizes lands or valuable property or kidnaps a woman. A Brahmin might also be assailed in a dispute over the sacrificial fee. In the digests of the eighth century and after, there is a tendency to modify these ancient rules and to establish the immunity of a Brahmin from death-sentence. The *Kali* prohibition of the slaying of a Brahmin aggressor is a consequence thereof. It was imprinted on the social mind down to the inception of the British rule in this country. Thus in one of his minutes, Lord Bentinck writes : " To this day in all Hindu states, the life of a Brahmin is still held sacred." And the British government had to pass special laws to provide for the sentence of death in the case of Brahmin criminal offenders. And the story runs that at the time of the hanging of Raja Nandcoomer, many orthodox inhabitants of Calcutta plunged into the Ganges and swam across and took up residence in the villages on the western bank of the river.

The Brahmin in distress had a peculiar privilege. After starving for three days, he might steal, in the first instance from the lower castes, and, failing that, from the higher castes. If accused of theft, he had to frankly confess his guilt and the king was obliged to provide for his maintenance. The question whether he acquires any legal right to the thing thus stolen has been discussed with great subtlety by the digest-writers. In Hindu Law there are two schools of thought in regard to the accrual of right. According to one school, right is a secular entity and is acquired by secular means. According to the other, a man acquires title to property earned by one or other of the occupations prescribed for his caste by the sacred books. The secularistic school cites the instance of the usage just mentioned to prove their contention that title accrues even to wealth acquired in ways other than those laid down in the sacred books, for, they say, undoubtedly a Brahmin famished for three days acquires a legal right to what he gains by such theft. In this degenerate age, however, that mode of acquisition of right to goods has been banned. But though prohibited, the ancient usage has not been altogether blotted out from the social life. Mr. Jayaswal remarks—" If a hungry man took a handful from a field, it is no theft. This is a living law in the villages up to this time."

In the ancient books of law there is a particular rule as to inheritance. It is the provision of an additional share for the eldest son called the preferential share or reservation upon division of heritage. At a remote time the father had unlimited power over the members of the family ; in him vested all their rights and interests. On his death all these descended to his eldest son who then stepped into the shoes of the father. In the Vedas, texts are met with favouring the sole heirship of the eldest as well as equal distribution of the heritage among all the sons. In course of time this special privilege of the eldest, *i.e.* primogeniture, was by degrees cut down and reduced to an additional twentieth part or a share double that of the other sons, or the award of certain valuable or choice articles. In certain Samhitās or metrical codes, there are provisions for different quota for the eldest, the intermediate and the youngest son respectively. The Mitāksharā holds that such unequal division of the heritage was not liked by the people. Certain other digest-writers, however, remark that it was approved by the people. This divergence of opinion has been ended by the texts on the *Kali* prohibitions.

In the sphere of law another prohibited usage is the filiation of different kinds of sons. In the ancient works of sacred law we meet with twelve kinds of sons. Of these four are self-begotten, *viz.*, (*a*) the legitimate or sacramental wife's son, the maiden's son, the remarried woman's son, the appointed daughter's son; three are begotten by another, *viz.*, (*b*) the wife's son, the secret-born son, and the pregnant bride's son. Sons obtained are of two varieties, *viz.*, (*c*) the discarded son and the self-given son. The optional variety includes three, *i.e.*, (*d*) the adopted, the artificial and the bought son. A few more kinds are also mentioned such as the appointed daughter, the son of a Sudra wife, the son of two fathers (*dvyāmushyāyana*) and the son begotten anywhere *i.e.*, promiscuously. Under the *Shāstraic* dispensation, all the others being prohibited, these varieties have been reduced to two only in the present age. In the primitive stages of human society a son was a powerful helper. In course of time the necessity for such help was largely diminished. And the offering of the exequial oblation was felt to be the chief end. The *Brāhma* form of marriage among all types and the sacramental wife among all kinds of consorts were regarded as most preferable. With the disappearance of intercaste marriage, the right of the son by a Sudra wife was no longer acknowledged. The maiden-born son and the pregnant bride's son disappeared with the prevalence of infant-marriage and the wife's son and the secret-born son came to be repudiated as a result of the development of the conception of chastity. Widow-remarriage being prohibited, the twice-married woman's son fell into disuse. The remaining five, *i.e.*, the bought, the discarded, the self-given, the artificial and the adopted, pertain more or less to the same variety. The taking of an adopted son is a sacred rite and the adopted son is declared to be capable of conferring spiritual benefit. Hence the *dattaka* or adopted son is still valid along with the legitimate. And the other four though formally prohibited have not altogether dropped out, as is proved by social history and existing usages in different parts of India.

The account of ancient practices and usages set forth above is not a complete or full-size portrait of the Hindu society in the past. Nor is it likely that anybody would mistake it as such Most Hindus, educated or otherwise, think of a few well-known prohibitions such as those of intercaste marriage, widow-marriage, or levirate in connection with the *Kali* prohibitions. But in reality the prohibited practices make up a long list as is amply indicated by the foregoing exposition. No doubt there were many other archaic usages which though not designated under this title, *i.e.*, *Kalivarjyas*—have dropped out of our social life. It cannot be hoped that the present discourse, viewed from this standpoint, will rouse much curiosity. When a whole palace has crumbled into debris, what is the good of trying to dig out and hold up to view a few beams and rafters, a few pieces of brick and stone ? This is the query which remains to be briefly answered in the conclusion. Vedic society has faded into the dim past together with the customs and usages that marked it. There is nothing strange in it—for all ancient things drop off with the lapse of time and the change of circumstances. The function of History, however, is to trace these changes in conditions in the course of time. But the bundle of usages here specially considered did not fall into the scrap-heap of the past merely through the lapse of time. The prohibitions herein discussed bear the marks of deliberation and conscious determination, of a change in ideas of social hygiene and ethics and of a process of adjustment to changed conditions. And they further contain hints as to the lines of advance and mode of transformation of the Hindu society. The promulgation of these prohibitions has been likened to a watershed rising between the ancient Hindu society and its later development. No ridge is found on the earth's surface which straightway lifts its head from the plains. Gradual ascent and descent are the law of Nature. The practices that are now extinct disappeared by degrees. And again there are many that though almost extinct and banned still peep at the corners of our social existence in an altered form.

It is necessary to indicate how and when these practices came to be prohibited. In regard to some a feeling of doubt, a sort of misgivings, appeared from the earliest times. In many places in the Vedas we find both approval and disapproval. In the *Ṛigveda,* for instance, the term *aghnyā* (unslayable) occurs eighteen times as a synonym for the cow. In the *Taittiriya-Samhitā* we find at one place—Indeed *Ashwamedha* is a decayed sacrifice; who knows whether it is fully performed or not? Hence to make up for the parts disused, the *Samskriti* hymn was chanted. In regard to many practices, conflicting utterances are met with in the *Dharmasutras* and *Smriti-samhitās.* Thus *Baudhāyana* says—Sea-voyage is a reprehensible practice of the North and that of the South is the marriage with the maternal uncle's daughter—current, no doubt, in those parts but elsewhere condemned. *Āpastamba* after laying down provisions for levirate remarks—Breach of the sacred law and violence are noticeable among the ancient sages but they incurred no sin owing to their superior lustre. A man of these days imitating them falls into sin. *Manu* says that in the nuptial rites the remarriage of widows is nowhere referred to. The *mantras* relating to the taking of the bride's hand apply only to virgins. *Yājñavalkya* says—Espousal of a wife from the Sudra caste by the twice-born has not my approval. In these texts is sounded a note of general censure and the idea that these are to be eschewed, particularly in the *Kali* age, though faintly hinted at here and there, is not explicit. According to Mr. Jayaswal *Sumati Bhārgava* the redactor of the current metrical code of Manu flourished two centuries before Christ during the ascendancy of the Sungas. *Yājñavalkya* followed him a century and a half or two centuries later. A definite conception of the *Kali* age shows itself first in Manu. In the Mahābhārata and the later Purāna literature it is said in many places that in this age *svādhyāya* or daily recitation of the Vedas and Vedic rites will by degrees be discarded. The *Samhitās* of Kātyāyana and Parāshara are generally regarded as having been composed in the 3rd and 4th centuries of the Christian era. A comparison of the two proves that the controversy with regard to widow-remarriage was going on in that age. Most of the later *Smriti-samhitās* were composed in the period from the 4th to the 10th century. It is on the authority of the texts of the *Samhitās* of this period that many of the archaic usages are forbidden by the subsequent digest-writers. These texts not being cited in the Asahāya Bhāsya (*circ.* 750 A.C.) of Nārada Samhitā and Visvarūpa's commentary (*circ.* 800-825) on Yājñavalkya should be considered as posterior to them. Ādityasena of the 7th century is well known in history as the last performer of *Asvamedha.* But the Rājasthāna says that Jaychānd of Kanauj also performed it. Jaychānd was defeated and slain by Mahammad Ghori at Tarain in 1194. *Asvamedha* is for the first time prohibited along with six other practices by a text purporting to be cited from the *Brahmapurāṇa* in Aparārka's commentary on Yājñavalkya. And a text of Shaunaka cited in the same commentary places the ban on subsidiary sons, *i.e.*, those other than the adopted and the legitimate. The long list of *Kali* prohibitions appears for the first time in the *Smrityarthasāra* of Srīdhara composed at the end of the 12th century. And there these prohibitions are declared as based on *samāya* or convention. After some additions that accrued in the Southern digest *Smriti-Chandrikā* the list came to be finally complete in the *Chaturvarga-Chintāmani* of Hemadri compiled about 1260-70. Extracts from this list have been cited as texts of the Purāṇas by later digest-writers. It may hence be inferred that towards the end of the 12th century the leaders of the Hindu society met and consulted together and arrived at certain decisions. At about this date the Indian Ocean came to be infested by Arab pirates. Communications by sea with the outlying parts of Greater India were beset with dangers. With the Gaul knocking at the gate, ties of kinship with the outer world had naturally to be wound up. The total ban on sea-voyage and on social intercourse with sea-goers, even after expiation, was the outcome of these conditions. *Pilgrimages to distant places* were prohibited. Self-preservation became the engrossing thought of the society. The prohibitions in the *Kali* age, surveyed as a whole, suggest this condition of the Hindu society.

The present discussion elicits also another truth about social evolution—*viz.*, that nothing becomes altogether a thing of the past in human history. The saying of the Upanishads, 'what exists can never be non-existent,' applies here also. At any rate the Hindu society has never advanced by totally discarding the past. Resting on one foot and moving with the other—this has been the law of its gradual evolution. Hence is it that though *agnihotra* was prohibited towards the end of the 12th century it is still kept alive under the sanction of other texts. Thus though Vyāsa cited in the *Smriti Chandrikā* has the text : "When 4,400 years of the *Kali* era shall have elapsed, a learned Brahmin shall not observe *agnihotra* or the tending of the threefold sacred fire and the life of the recluse," this was later qualified by a text of Devala to the effect that "so long as the system of four castes and the authority of the Vedas prevailed, both Sannyasa and Agnihotra should be practised in the *Kali* age." Making no provision for the morrow may seem to be an unreal fancy in these days. But we still find among the sects of *sādhus* that gather at sacred places that with the offerings of food that they get from their devotees they hold *bhāndārās* and exhaust them in the course of the day by feeding all that approach them. And they take no thought for the morrow. Again, even to-day when the bridegroom steps within the courtyard before the marriage, the barber cries out, "The cow, the cow." It is said that the Path for the Last Journey in the Himālayas, closed to ordinary people, is still opened to some wayfarers after a severe test. Distress-occupations though prohibited are adopted and pursued by the greater part of the Brahmin community as normal, legitimate means of livelihood. Such instances may be easily multiplied.

An examination of these prohibited practices reveals to us how the Hindu social genius, ethical self or *ethos* has worked during the last millennium. In the first stage or the primitive ages, practices and institutions of all sorts are met with in every society. But in course of time owing to the strengthening of higher ideas of purity, both of the body and the mind, the emergence of sentiments of social prestige and respectability, and finer perception of cleanliness and morality and the growing complexity of social life, attempts at restraint and control appear. Hence the *total prohibition of surā* (spirituous liquor) even in the case of those to whom it had been formerly permitted (*Kshatriyas* and *Vaisyas*), *of admission into society of ravished women* (for whom light penances had been prescribed by Devala) or of *men corrupted with low-caste women* or *guilty of the most heinous sins* (*mahāpātakas* other than theft of gold). The relaxation of the older stringent provisions as to *association with sinners* and the *abandonment of a corrupt mother* proves that rigidity of the social etiquette was not the sole aim of the *Kali* prohibitions which were determined both by the recognition of actualities and the refinement of sentiment. We also realise from this investigation how an ancient society attacked and hemmed in by foes from without resorts to the peculiar mode of life of the tortoise, how it preserves itself by drawing in all its limbs under the hard outer shell. But above all it furnishes proof of social self-determination and autonomy. In the remote past, in the age of the *Kalpasutras*, Āpastamba laid down the aphorism: " The criterion of pious conduct is twofold—convention or compact made by those learned in the sacred law and the Vedas." But the convention of the wise came to be an instrument almost forgotten in later times and the expositors of the *Smritis* in these days express themselves with the utmost caution on the employment of this instrument of social change and adjustment. Every living community adapts itself to changing conditions and the power to do so is a sign of life. The *Kalivarjya* dispensation is the last instance of such self-adjustment in Hindu social history.

In the judgments and precedents of British Courts of Law, these prohibitions have been presumed to be inviolable and literally obeyed by the Hindu community. Such a view is neither just nor well-founded, as is shown by the foregoing discussion. Marriage with the maternal uncle's daughter has been condemned by almost all the digest-writers of the North and the South for many, many centuries. And yet among the Nāmbudris—Brahmins of the highest rank who trace the great Sankaracharya in their line—this usage still prevails. In many Brahmin families of Madras and also in Rajput families permanently settled in Chota Nagpur and Bengal, it still obtains. Sons other than the legitimate and the adopted have been prohibited and yet the *pālakaputra* or foster-son and the son of a Sudra by his female slave or concubine are not excluded from inheritance. The *kritrima* or artificial son is still acknowledged in Madras, the Punjab and in Mithilā (Durbhanga) and the outlying parts. All these clearly show that in the days of Jones, Colebrooke and Wilson, when the sources of the Hindu law were made available through translations to the judges in British Courts, an adequate and close study of this subject was not made. These prohibitive texts were taken to be inviolable in accordance with the idea then prevalent in the Pandit community—which, though in the nature of a rough and uncritical generalisation, was accepted as correct. Later on by means of legislative acts some of the prohibitions have been over-ridden—witness the Acts for the Remarriage of Widows, the Civil Marriage Act amended in 1923 and 1928, the Caste Disabilities Removal Act. But in regard to others, their inviolability has been upheld in legal decisions and precedents.

As to the authority of the *Kali* prohibitions, the difficulty which confronts one at the very outset has not been properly discussed —that is, how practices the sources of which are laid in the Vedas can be later abrogated by the texts of the *Smritis*, by the conventions of the pious or by the provisions of the *Purānas*. To avoid all such controversies the Privy Council in the well-known Ramnad Case of 1866 declared—Clear proof of usage will outweigh the written text of the law.

Hindu Law has since then been largely influenced by this basic principle. Accepted usage is the best rule of conduct and the measure of righteousness: this is not merely a maxim of our sacred books but a profound sociological truth as well. But the *Kali* prohibitions afford the best proof that Hindu custom and usage have not been static and unchangeable through the ages.

The highest jurists of the present times have unreservedly admitted this proposition. Thus Sir Gooroodas Banerjee writes, "The Hindu Law is a body of rules intimately mixed up with religion and it was originally administered for the most part by private tribunals. The system was highly elastic, and had been gradually growing up by the assimilation of new usages and the modification of ancient text-law under the guise of interpretation, when its spontaneous growth was suddenly arrested by the administration of the country passing to the hands of the English, and a degree of rigidity was given to it which it never before possessed."—*Marriage and Stridhan*. This remark is fully borne out by the consideration of the *Kali* prohibitions.

Calcutta.

IN MEMORIAM

Dr. GANESH PRASAD

(1876-1935)

> Far better 'tis, to die
> the death that flashes gladness
> than alone, in frigid dignity
> to live on high.
> Better, in burning sacrifice,
> be thrown against the world
> to perish, than the sky
> to circle endlessly
> a barren stone.

The eminent Hardinge Professor who has passed away with such tragic suddenness may be said to have taken the sentiment expressed in the lines above, of an unknown poet, for his motto in life. A born mathematician he lived the life of reason, poring over deep problems of pure mathematics. The Queen of Sciences is not easy of access to all and sundry, but to her devotee she is a benign sovereign. Dr. Ganesh Prasad was one of her finished courtiers. I recall a summer evening some thirty-four years back when a Cambridge mathematician asked me, in his rooms at Emmanuel College, whether I knew Dr. Prasad. The late Mr. Knapman (this mathematician was no other), the second wrangler of that year, a fellow student of Dr. Prasad, said repeatedly, "Dr. Prasad is a very clever man." (It may be noticed, in passing, that a Cambridgeman is seldom lavish in praise of his competitors). Dr. Prasad always impressed his teachers and fellow students with his unique capacity for penetrating into the core of abstruse mathematical problems. It was on the recommendation of one of his teachers—the late Professor Hobson—that the Government of India stipend for studying mathematics abroad was extended to an additional year thus enabling Dr. Prasad to complete his studies in Germany. At Cambridge he read with the leaders of both branches of mathematics—pure and applied—Forsyth, Hobson, Baker and Mathews were his teachers on the pure side; Stokes, Larmor, Darwin and Thomson on the applied side. He was a finished product of Cambridge school (for in India, too, his teacher was a famous Cambridge man—Homersham Cox) when he left for Germany to study under Felix Klein, David Hilbert, A. Sommerfeld and a group of younger Göttingen mathematicians who, guided by Klein, were extending the domain of the Theory of Functions. Dr. Prasad took to this branch kindly as being most suited to his analytical bent of mind. At Göttingen his fame as a critical analyst soon became general. Klein himself wrote to him praising his extremely valuable contributions to the study of Fourier Series. Dr. Prasad, according to Klein, was the first mathematician to tackle the problem of heat-conduction as befits a consummate mathematician—for Nature has laid many a trap for the unwary and was it not the great Fourier himself who was caught napping at times ? Dr. Prasad had the happy gift of picking up the essential part of a problem and never lost sight of the wood for the trees. His range in pure mathematics was extensive, for although he devoted the latter part of his life to questions of asymptotic series and summation theorems, he never lost touch with the general questions of Integral Calculus and Differential Equations proper. This is not a place to give a technical account of his critical works but it may be generally laid down that he probed every mathematical problem he took up to its deepest depth. As an instance may be mentioned his mammoth paper (unfinished alas!) of about one hundred foolscap sheets dealing with expansions of arbitrary functions in infinite zeros. But perhaps I am "talking too much shop" and must stop.

As a man he lived the life of an Indian sage. His was a life given to pursuit of knowledge and knowledge alone. Truth in her ethereal beauty claimed him for her own. And this anchorite of true culture proved the value of plain living and high thinking in the only possible way—by practice. In him Calcutta University has lost a great teacher, the mathematicians a consulting brain, and the world a sturdy enthusiast for truth. But our only consolation is that he can justly say with Horace:

> Exegi monumentum aere perennius
> regalique situ pyramidum altius
> quod non imber edax, non Aquilo impotens
> possit diruere aut innumerabilis
> annorum series et fuga temporum.

S. C. BAGCHI,

THE GREAT DESIGN IN THE UNIVERSE AROUND US *

DR. SIR UPENDRANATH BRAHMACHARI, KT.,

M.A., M.D., PH.D., F.A.S.B., F.S.M.F.

This institution is dedicated to the sacred memory of one whose devotion to duty and nobility of character endeared him to all who knew him and who still lives as the inspiring genius to guide us.

His vast learning, his deep knowledge of the science, of law, his sense of justice, his integrity, his purity of character and loftiness of mind, his piety, his love for the religion of his ancestors coupled with catholicity and liberal ideas, his life of meditation and action, of sage-like austerity, his sense of duty and fearlessness in fighting for what he thought was right, were proverbial. He, I have no doubt, saw the *Great Design in the Universe around us* much better than I do, and mine is but a feeble attempt to deal with this vast topic which is the subject of my discourse.

If on a fine moonless autumnal night when the sky is free from clouds we gaze heavenwards, the magnitude and brilliance of the countless stars fill our mind with awe and reverence. Increasing our field of vision with the help of Galileo's telescope of the 17th century to the most recent one with a 100-inch reflector, we find that at each step of advance in the telescope, more and more of the brilliant diamonds of the spacious firmament on high come into view, till we begin to dream of eternity and feel that this little earth of ours is a negligible speck of ash.

When the astronomer takes us in the depths of space in the Milky Way and beyond, we see that the clusters of stars bounded by the former are like cities, as Sir James Jeans calls them, each with its own system of lights. There are nebulæ either regular or very nearly so in shape, or they are completely irregular, forming by far the most impressive objects ever seen with the telescope. The latter generally look rather like drifting masses of smoke such as one sees when a jungle is on fire. They are like clouds of dust and luminous gas stretching from star to star within the confines of the Milky Way, and forming light and dark patches against the sky, similar to those formed by the smoke and flame of an ordinary fire. The former are the distant cities of stars beyond the Milky Way. They are so far away from us that they look singularly ineffective, even when viewed through a powerful telescope, and their faint light makes a very little impression on our eyes.

The astronomer teaches us that the remote spiral nebulæ are, to all appearances, rushing away from the earth and presumably also from one another, at a terrific speed, which becomes greater and greater the further they recede into space. The last such nebula, investigated at Mount Wilson, one of the most distant, was found to be receding at a terrific speed of 15,000 miles a second.

A hundred years ago astronomy was mainly concerned with the sun, the planets and the moon, constituting a small colony and described as the sun's family. To-day astronomy is studying in detail the other stars and their colonies, the aggregate of which constitutes what has been named the Galatic System, whose rim is the Milky Way. This System is only one member of the system of star-cities in space. Nobody can say whether we shall find in future that the above system of star-cities only forms one unit in a still vaster assembly, or

---

* An Address delivered at the Sir Gooroodas Institute, Narkeldanga, Calcutta on Sunday, the 24th February.

> Are there distant worlds and suns
> From whence no travelling ray
> Hath yet to us through ages past
> Had time to make its way !

We do not know what the telescope with a two-hundred-inch reflector that is in the making, may reveal, as it is likely to multiply sixteen-fold what one can see in the universe. We have, however, made enough progress in reading and interpreting the messages emanating from the stars to recognise that for all its gigantic dimensions, all the bewildering complexities of its structure and motions, all the endless variety of its contents, the universe, so far as it has come within our range of observation, is an organic whole, exhibiting an underlying structural unity, built up throughout more or less of the same elements and governed by the same great laws.

That man has been able to reach these great generalizations and through them to attain the power of predicting of occurrences in the universe, is a proof of order and rationality, of thought and more than thought within it, and is the expression of an infinite spirit pervading through space and time.

And now I pass on to tell you a few words about what modern physics teaches us, and I hope you will pardon me if I say only the little that I know.

Modern physics gives us detailed information of the constitution of the atoms which, the chemists one day thought, represented the ultimate indivisible particles of matter. We now know that an atom consists of a single nucleus and a number of electrons. The nucleus is charged with positive electricity and occupies the centre of the atom, while the electrons are charged with negative electricity and are in some way arranged around the central nucleus. The electrons of all atoms are similar to one another. But atoms of different elements have different units of positive charge in their nucleus and they contain different numbers of electrons, whose distribution is responsible for the majority of the physical and chemical properties of the elements.

The nucleus itself is a composite structure, which can be broken up in various ways. Certain atoms, particularly those of the highest atomic numbers, are described as radio-active, which means that their nuclei spontaneously disintegrate and eject particles and radiations. These particles are of two kinds α (alpha) particles, which are identical with the nuclei of helium atoms ; and β (beta) particles, which are simply ordinary electrons. Apart from this spontaneous disintegration, the nuclei of most atoms can be broken up by subjecting them to a vigorous bombardment by rapidly moving particles. Still, further types of particles now appear. The commonest is the proton, which is found to be identical with the nucleus of the normal hydrogen atom, and so carries a charge equal to that of the electron but of opposite sign. Quite recently a new type of particle has been discovered—the neutron. which has approximately the same mass as the proton, but carries no electric charge at all. And when atoms are exposed to an even more intense bombardment, as by cosmic radiation, the most shattering type of bombardment known, another constituent appears. This is known as the positive electron or positron ; it carries the same positive charges as the proton and its mass is equal to that of the electron.

There is some evidence to indicate that cosmic radiation and hard γ-radiation can under certain circumstances be transformed into a positron and an electron, thus giving rise to a transformation of radiation into matter. It has been suggested that cosmic radiation may be responsible for the biological variations observed in evolution and turning fish into birds or apes into men.

I shall not detain you any further on the constitution of the elements. Every day is revealing new facts about it. I would only ask, does not the beautiful structure of the atom reveal the existence of a perfect mechanic behind it ?

And now I come to another universe, that of living matter.

When we look through the simplest to the most recent of microscopes, such as Bernard's ultra-microscope, we begin to feel the wonders of life and living matter and to doubt whether this tiny earth of ours is so insignificant as to be considered negligible. The bacteriologist tells us that in 24 hours he can grow millions and millions of bacilli or that a single cholera bacillus may in one day produce a progeny of 50 million billions of bacilli. A star fish may produce two hundred millions of eggs in a year and flat worms may be kept stationary, or made to pass through nearly a score of generations.

I shall not enter here into the details of the physico-chemical mechanism of a living protein particle. Sir Gowland Hopkins in a recent address has pointed out that a living unit is equipped with catalysts, without which it would be converted into a static system. To claim that a description of its active chemical aspects must contribute to any adequate description of life is not to imply that a living organism is no more than a physico-chemical system. It only implies that at a definite and recognisable level of its dynamic organisation, an organism can be logically described in physico-chemical terms alone. At such level, indeed, we may hope ultimately to arrive at a description which is complete in itself, just as descriptions at the morphological level of organisation may be complete in themselves. But there may be yet higher levels calling for discussion in quite different terms and, as Sir Gowland states, there are other and higher levels of organisation where it is by no means certain that physico-chemical concepts will suffice for explaining all the phenomena of life.

When we consider the hormones, the enzymes, the auxines, the vitamins which all play important parts in the maintenance of life, we are met with most remarkable biochemical and biophysical problems which are beyond the limits of my thesis.

When we consider the effect of the infinitesimals upon living cells or the chemical mechanism of nerve action as has been recently demonstrated by Dale and others. when we consider many other remarkable facts that are being unfolded in biochemistry in recent times, we begin to wonder more and more at the mysteries of living matter and we feel that we have as yet an almost endless field to travel before we can reach the fringe of the solution of the problem of life.

But we see definite and well-regulated order is the keynote in biology. Let us assume that at some very distant bygone age life originated in the primordial matter somewhere in one of the great oceans of the earth and then passed through some of the various forms of life, such as, autotrophic bacteria or the purple bacteria or like the filter-passing virus or perhaps something of the nature of the bacteriophage, up to the highest evolution of living matter as in man. Let us try to fill up some of the various intermediate patterns of living bodies of more modern geological times which the palæontologist may dig up from the earth's crust. We are inevitably confronted with the oneness of life which can be explained as the work of a great Designer allowing the various patterns to form through the process of evolution.

From what the modern sciences tell us we learn that throughout the whole of the animal world there are expressions of something akin to our own mind. A stream of inner and subjective life runs from the amœba up wards. It includes feeling, imagining, purposing, as well as occasionally thinking and loving. We seem to detect shrinking and appetite even in the microscopic amœba, and Sir Jagadish Chandra Bose, by a system of exquisitely sensitive electricial apparatus, has shown how even plants appear to be elated or depressed by the application of favourable or unfavourable substances, how they seem to shudder at this or writhe at that in a fashion suggestive of feeling.

The system of animate nature is instinct with mind, and it is this system which led to man, the measurer, in whose mirror it becomes ever more intelligible. We are led from our own mind back and back to the Supreme Mind " without whom there was nothing made that was made."

The mechanism in plants and animals are indicative of design in nature. Their contrivance was made by a designer and artificer. Harmony and design exist all throughout the universe, be it animate or inanimate. Radiation, cosmic rays, protons, electrons, atoms, molecules, the largest stars in the universe, the algæ, the amœba, man or superman that may come to this earth or some other world, have been or will be evolved out of designs of the great Architect, who is a perfect mathematician, a perfect mechanic and has a perfect mind and whose increasing purpose runs through the ages: That spirit has made the laws of motion, the laws of relativity and the laws of evolution, the laws of chemistry, and others that will come to be known in the future. The more we know them and the more we study them, the more we conclude that this all-pervading intelligence governs the universe. His is an eternal mind pervading all space and time, of which ours are minute sparks and our bodies, their receptors. We cannot say how and when he came into existence, just as one cannot say how space, time and matter originated.

Now gentlemen, I come to tell you a few words about what has been termed the philosophy of science. Sir James Jeans has recently expressed his views about the limitations of theoretical physics. He tells us, in a survey of the recent advances of physics during the last 50 years, theoretical physics looks like a building gradually demolished by a series of earthquake shocks.

A time was, when a physicist of the last century would have been hardly suspected that he had yet effected the separation of physics from metaphysics. It was left for twentieth century physics, under the lead of Einstein, Bohr and Heisenberg, to discover how large a subjective tinge entered into the former's description of nature. Jeans tells us the story of the particle-picture and the wave-picture, the former for the materialist and the latter for the determinist. He tells us that when we view ourselves in space and time we are quite obviously distinct individuals, but when we pass beyond space and time we may form ingredients of a continuous stream of life.

Before I end my speech, may I say a few words about Man, whose mind is the most unique work of creation.

Some scientists have expressed the view that the appearance of man in the world is an accident, and Richet has spoken of his impotency and idiocy. These views are incorrect. He is not like the mites and midges on a moss-grown star, frail ephemerides that breed and crawl among the middens of this festering ball.

He is the finest product of the great Architect even when compared with the loveliest, the brightest and the most glorious of the stars and nebulæ.

He has discovered television, wireless and aviation. He has been unfolding the mysteries of the expanding universe, and of the atom. He discovers the laws of motion, of relativity and of evolution. He, with his telescope and spectrograph, unfolds the constitution of the stars and the nebulæ, millions and millions of miles away from the earth. He calculates their weight and temperature. He tells their ages. Though he is unable to find out when and how primordial life came into existence, yet he tells the story of the oldest man who existed in the earth, a million years ago, and gives the history of his evolution. He tells the story of Adam's ancestors. He digs up the bones of the oldest animal and tells his age. He determines the days of the oldest fossilized tree.

He discovers the minutest micro organisms of disease and the defensive mechanism against their attacks. He studies the specific carbohydrates and proteins. By means of his ultra-violet ultra-microscope, he studies the structure of the viruses and the bacteriophage. By means of his micromanipulator he dissects the micro-organisms and studies their characters. By means of the oscillograph he records the electric changes of the brain cortex of conscious man in various cerebral states. He discovers the chromosomes and tries to find out the cells that are responsible for Mendelism. He studies the endocrine glands, or as some authors like to call them, the glands of destiny, and tries to synthesize their incretions. He may one day show that genius, intelligence, beauty, character, morality, modesty and other human characteristics are dependent upon diverse combinations of these substances, just as he has found that their deficiency or excess may give rise to disease. He may one day be able to say how the polypeptides of the protein particle of one man differs from that of another or of the bird or beast. He may one day be able to influence the sex of the embryo at his will.

He tells us the story of the constitution of the atoms, of the cosmic rays, of the wave-parable and the particle-parable. He may, one day, be able to determine the mathematics of the atom by means of his calculator.

His intellect will one day enable him to convert base metal into gold or record his thoughts and those of others on a sensitive plate. He may one day reveal the mysteries of life of which his own is composed and then may solve how life came into existence in this earth. He may one day make various patterns of aggregates of living protein molecules.

Though, Ponce de Leon might have been searching for the impossible and unattainable when he sought the fountain of eternal youth, yet, as I once said, a time may come when, thanks to the advancement of science, man will conquer old age and avert the terrible accident of death from disease. He will then evolve into a superman, unless it be argued that in the dim distant ages to come, man may be reduced to a degenerate creature after a million years, when the inevitable course of events will have reduced the earth's temperature by 23°C. It may be that a superman still may grow in this earth of ours under conditions which may become compatible with the life of the distant future.

The astrophysicist has been endeavouring to find living matter or living beings like man in the universe in other worlds than ours. Many have said that the so-called canals in Mars are not the works of intelligent beings as was once imagined but are mainly subjective illusions and the present-day idea is that there is no definite evidence of life, at least of conscious life, in Mars or indeed anywhere else in the universe. If that be the case, then living matter and still more living man must be very rare in the universe and so very difficult to construct that he becomes still more remarkable in the whole of creation.

I say that man's existence and his intellect cannot be purposeless or accidental or a sign of disease. The evolution of his body and mind is the consummation of the highest work of the Almighty up to the present day. Though he is small when compared with other things that exist in this earth and very small when compared with the millions of worlds like ours, yet he is the most remarkable object that this world has ever seen, through millions of years of its existence. A mind that can traverse with infinite velocity through space and time must be a part of the Great Intellect that has created it.

Gentlemen, our ancestors hardly knew what the latest improvements of the microscope and of the telescope would lead to, as they have done to-day. The discoveries in medicine and its ancillary sciences during the last 50 years are phenomenal. Who knows what the future after one thousand or ten thousand years hence will reveal, with the help of more sensitive instruments or other new methods that are beyond the limits of our imagination. But whatever that may be it will no doubt be in the direction of the discovery of many more wonderful things of the handicraft of God, much more mysterious, much more beautiful and much more lovely than any known to-day.

Gentlemen, if one studies the story of evolution of man, one finds that his intellect is growing out of proportion to his body. The caveman was perhaps stronger in bodily strength than the strongest man of to-day. Though man may eventually conquer disease and death, is it possible that in the process of evolution, his mind and intellect will grow more and more and his body become smaller and smaller? Finally in the dim distant æons to come, man will perhaps merge into the eternal mind just as the disintegrated atoms merge into waves. But till then, I conceive slowly and slowly physical warfare will give place to warfare of intellect while love and beauty will be that of the mind and not of the body. There will be no jealousy, and superiority or inferiority complex will cease to exist. Slowly and slowly, till then, man will live not by the destruction of the lives of his neighbours and seizing their property, but by making every part of the world healthy, habitable and productive, as well as by proper control of the over-growth of population which is, to a great extent, responsible for many wars of the world. Economic depression and unemployment will then be reduced, thanks to the scientific development of newer industries, disease will cease to exist due to advances in medicine and hygiene, and men will spread over the world to live a life of health, happiness, contentment and ease, and there will be true fraternity all over the world.

I have made a digression and shall not speculate in this line any further. My theme is an endless one. Some of my ideas may be visionary. My incompetence and the shortness of the time at my disposal demand that I must stop and I end by saying that the waves, the atoms and the stars

In reason's ear all rejoice
And utter forth a glorious voice
For ever singing as they shine
The hand that made us is divine.

INDIAN ARCHITECTURAL EXHIBITION AT CALCUTTA UNIVERSITY.

The All-India Exhibition of Indian Architectural Arts and Crafts which was opened at the Senate House, Calcutta University, in the middle of February last, by Mr. Syamaprasad Mookeriee, Vice-Chancellor, brought home to visitors what supreme excellence art and architecture had attained in India in pre-historic and historic ages. The entire history of Indian Architecture—beginning from the 3rd millennium B.C. down to the Mughal period, embracing a span of nearly 5,000 years—was graphically recorded, age by age, style by style, region by region, in the long vista of successive galleries.

Specimens of Indian town-planning and primitive architecture of the days of Mohen-jo-Daro as also the specimens of various types of monuments known during different epochs of Indian history from the earliest down to modern times in India itself and outside where Indian civilisation had travelled, were exhibited. They numbered over fifteen hundred and contained all possible varieties. Beautiful models of early Indian rock-cut caves and stupas were exhibited by Mr. K. N. Dikshit, Deputy Director-General of Indian Archæology. His Exalted Highness the Nizam's Archæological Department occupied a large section which was controlled by Mr. K. Ahmed, M.A., LL.B., Curator of the Hyderabad Museum. The gallery was resplendent with the magic colours and spiritual grace of Ajanta, the rich treasures of Ellora and the inspiring ancient and modern mosques of Daulatabad, Golconda and Bidar. The Mediæval section contained representations and models of the architecture of Orissa, Khajuraho, Western and Southern India. A rich collection of photographs of antiquities sent by the Government of Gwalior and another set of Khiching monuments displayed by the Mayurbhanj State were striking. Mr. V. N. Tikoo of the Kashmir P. W. D. also sent architectural drawings of Pandrethan and several remarkable photos of ancient temples of Kashmir. The fine Art Seminar of Calcutta University supplied several large-sized drawings and pictures of Boro-Budur and Angkor. Representations of Ceylonese, Burmese and Tibetan art and architecture were primarily displayed by courtesy of the Mahabodhi Society and Dr. Nell, President of the Ceylon Archæological Survey. Photographs of the magnificent architecture of Jaisalmer, Jaipur, Jodhpur, Udaipur, Chitor, Bikanir, and other parts of Rajputana and Northern India drew admiration from all eyes. The State of Jaisalmer exhibited a large number of big-sized drawings and photographs which were highly impressive. The Bengal room was furnished with large photographs of the temples of Mediæval Bengal and Assam.

In the Modern Section, there were sent by the Mysore and the Travancore School of Art and Craft some remarkable specimens of sculpture, painting, wood and ivory works. Special mention can be made of the great dancing *Saraswati*, carved out of black marble, by Silpa Siddanti Siddalinga Swamy, State Artist, Mysore. No less striking were the specimens of the Buddhist fresco cartoons of the Mulagandhakuti Vihara, Sarnath, executed by the Japanese artist, Mr. K. Nasu.

From the numerous designs and photographs of merit and character sent by architects from Bombay, Rajputana, the Punjab, Kashmir, Lucknow, Hyderabad, Colombo, Bengal and elsewhere it was clear that present-day Indian architects and engineers are vieing with one another in trying to develop typically modern styles based on old traditions, yet consistent with modern requirements. The School of Indian Architecture, founded by Mr. Srischandra Chatterjee, General Secretary to the Exhibition, is making a valuable contribution trying as it is to tackle all problems connected with the evolution of modern Indian architecture. It has prepared designs and constructed structures in various styles, based on old Indian traditions and consistent with modern aims and purposes. It has made numerous specimens of terracotta, ornamental and carved bricks, panels, cement figures, statuettes, metal and wood works and carvings, models for fresco, furniture, and the like, which were all exhibited with a view to create interest in the modern architectural movement initiated by Mr. Chatterjee. The Ladies' Section with its charming Indian designs in embroidery, painting, carving, and fresco designs attracted much attention. Specimens of palaces and temples built in Indian style in recent years in Moscow, San Francisco, Tokio and Colombo were also exhibited. Among the private exhibitors, Mr. Bahadur Singh Singhi, Mr. Ajit Ghose, Lady Pratima Mitter, Nawabzada A. F. M. Abdul Ali, Mr. O. C. Ganguly, Sir Badridas Goenka, Seth Jugalkisore Birla and Dr. Suniti Kumar Chatterji deserve special mention. His Highness the Maharaja Bahadur of Benares sent a large number of striking photographs illustrating the entire range of Benares ghats with all their artistic wealth and charm.

The Exhibition has been the first of its kind in India. Its cultural and educative value has been acknowledged by all. It has suggested an immense possibility for the development of all phases of Indian art and architecture even under the restricted opportunities of modern times. It has demonstrated that no fine art exhibition can be deemed complete unless it emphasises on architecture.

Miscellany

[*Indian Influence in Chinese Culture (Taraknath Das)—The Library of Columbia University (Taraknath Das)—Is Academic Freedom going to disappear in Germany (An Advocate of Indo-German Cultural Co operation)*]

INDIAN INFLUENCE IN CHINESE CULTURE

The *New York Times* of January 21, 1935, published the following interesting news-item :

> *Lanchow, China, Jan. 20.*—In the shadow of a gigantic brass Buddha, excavators were hewing out to-day some historically important evidences of the beginnings of the Buddhist religion in Central Asia and possible connections with ancient Babylon. Hundreds of rolls of Buddhist classics, musty with the age of centuries, have been dug out from layers of wind-piled sands hiding the temples and courtyards of a monastery that flourished about 1,500 years ago. The classics, in Chinese and Sanskrit, make frequent references to the wonders and beauties of a far-off city believed to have been Babylon. In the same area archaeologists have found earthen ware strikingly similar to true Babylonian pottery.
>
> Historians are particularly interested in finding out something about the Nestorians, the Christians who were active in Western China about the time the sands began to close about the monastery. The site of the discoveries is the district of Tung Huang, a once populous region now submerged in shifting sands blown by winds which create an eerie humming, a sound that is to the natives the sighing of the souls of Buddhist priests of old. A Taoist monk travelling over the waste in 1904 saw what appeared to be a brass table top. It was the crown of a brass Buddha 100 feet high. which was excavated. Later digging brought to light a series of caves with carven images, now known as the cave of the thousand Buddhas. The huge brass figure is related to *the Han dynasty of the early third century*. The monastery, not yet completely excavated, is said to compare in size with the famous Larbrang monastery of Tibet, one of the four largest in that region.

This news-item has a very great significance of cultural influence in China and Central India. It is to be hoped that Indian scholars of Buddhism will take special interest in reconstructing the cultural history of ancient India.

TARAKNATH DAS

THE LIBRARY OF COLUMBIA UNIVERSITY

Thomas Carlyle once said that a University is a collection of good books. Undoubtedly without a good library a University cannot aid the cause of spread of learning and investigations—researches. For this reason all the great universities are anxious to increase the value of their libraries through collection of rare books and MSS. In this connection, the following news-item regarding the great library of, Columbia University, New York, will be of some interest to the readers of the *Calcutta Review* :—

> " Columbia University acquired 37,779 volumes for its library during the last year and now has a total of more than 1,450,000 books, making it the third largest university library in the United States, Roger Howson, librarian of the university, said yesterday. Harvard and Yale have larger libraries.

> The Columbia total, he explained, does not include about 1,000,000 pamphlets, reports and other items in the school of business and similar material in the school of engineering. The total recorded use of the Columbia libraries was 1,719, 579 volumes during the year, Mr. Howson said. Among valuable additions to the library was a text-book, James Ferguson's "Lectures," published in London in 1764, which was used in the college by Philip Pell of the class of 1770. This was a gift from Howland Pell. Mr. Howson said the most important addition to the rare book department was a collection on photography and photo-mechanical processes of reproduction, presented by Edward A. Epstean. Mina Mason Van Sinderen gave Dr. William Mason's collection of autographs of musicians, besides one of George Washington and one of Schiller. Alfred A. Ellison presented fifty letters and documents dealing with American affairs in the eighteenth century. The library received 12,465 contributions from 122 officers of the university including 1,309 volumes from Dr. Nicholas Murray Butler.
>
> The Richard Worsam Meade collection, given by Mrs. Meade to the school of business library, will be of great value to students of motor transportation, according to Mr. Howson. The generosity of a number of Japanese was stressed by Mr. Howson as being responsible for the growth of the university's Japanese collection, of which Ryusaku Tsunoda is curator. The donors included Baron Iwasaki, Viscount Keizo, Shibuzawa and Professor Yukio Yashiro, director of the Institute of Art Research in Tokyo."

During recent years American Universities—Harvard, Yale, Columbia, Chicago, and others—are taking universal interest in developing "Oriental Studies." Interest of "Oriental Studies" in German Universities in Sorbonne, in London as well as Rome is well known. Is it too much to expect that Calcutta University will take necessary steps to develop a school of Oriental Studies, which will have a very broad scope for promoting knowledge of oriental languages, and history including social and political institutions.

TARAKNATH DAS

IS ACADEMIC FREEDOM GOING TO DISAPPEAR IN GERMANY ?

Some 20 years ago I was a student in Berlin University and studied under such immortal as the late Edward Meyer the historian, one of the founders of the Deutsche Akademie. Here in the University of Berlin, I visualised the meaning of "academic freedom." I felt that the German Professors were free souls, who above all cared for "Truth and knowledge." In my imagination I compared them with the spirit of "*Rishis*" of ancient India. It seems that with the advent of National Socialist regime, academic freedom has been curtailed ; and on racial grounds many German professors of Jewish ancestry have been dismissed, from German Universities.

The *New York Times* of January 21, 1935, publishes the following news-item :

> *Berlin, Jan. 20.*—The Minister of Education has forbidden all officials and teachers of German universities to attend the memorial service to Professor Fritz Haber, the famous chemist, that had been arranged by three leading German scientific institutions.
>
> Professor Haber, whose invention of synthetic nitrate during the war prevented the early collapse of Germany, died in Switzerland last year after having resigned his academic posts as a protest against the Nazi anti-Jewish legislation.

> Invitations to the memorial service on Jan. 29, the anniversary of his death, were issued jointly by the Kaiser Wilhelm Institute for physical chemistry, the German Chemical Society and the German Society of Physics.
>
> Last week, however, the rectors of all German universities received a circular from the Ministry of Education recalling that Professor Haber was " dismissed " in October, 1933, on account of his " inward attitude toward the German state of to-day." The circular described the conduct of the learned societies as " particularly challenging " to the National Socialist State since commemorations are accorded only in exceptional cases to "the greatest German of this day."
>
> The organizers of the meeting are charged with additional provocation in having suggested that uniforms be worn at the memorial service.

I wish to pay my homage to the memory of late Professor Haber, who served his Fatherland more effectively than many " professional patriots " of the present-day Germany. I also extend my congratulations to the members of the learned society of Germany who have not lost the spirit of academic freedom and loyalty to the ideal of scholarship and scientific pursuit which does not know distinction of Race, Colour or Religion.

I have faith in the real greatness of German scientists and educators. I hope that their work will survive and overcome all forms of ignorant racial prejudice.

AN ADVOCATE OF INDO-GERMAN CULTURAL CO-OPERATION

Reviews and Notices of Books

The Cambridge Shorter History of India: by J. Allan, M.A., Keeper of the Department of Coins and Medals, British Museum, Sir T. Wolseley Haig, K.C.I.E., C.S.I., C.M.G., M.A., Lecturer in Persian in the School of Oriental Studies, University of London, H. H. Dodwell, M.A., Professor of the Histor and Culture of the British Dominions in Asia, the University of London. Edited by H. H. Dodwell, Cambridge, at the University Press, 1934, pp. 97. Price, 12*s*. 6*d*. net.

The Publishers and the Editor rightly recognised that no single scholar can successfully attempt to write the history of India as a whole. The happ days when an Elphinstone or a Vincent A. Smith could survey the histor of this vast sub-continent and its complex religious thought and cultur from the advent of the Aryans to the consolidation of the British power ar gone for ever. The last twenty-five years witnessed a remarkable progress in Indian historical scholarship and it is quite in the fitness of things that an attempt should be made to compile in a handy volume the results of th latest investigations.

The Cambridge Shorter History of India was expected to supersede al previous publications of its class. The joint authors are all scholars o eminence. Mr. Allan is a numismatist of ability and experience, Si Wolseley Haig is a recognised authority on South Indian Muslim History and Prof. Dodwell's original contributions to the British period of Indian history are solid and important. It was fondly hoped that the wide learning and reputation of the authors would make this book indispensable to al students of Indian History. We regret to confess our disappointment. The work is ill conceived, ill edited and inaccurate. It is marred by unnecessary repetition and Mr. Allan and Sir Wolseley Haig's treatment o the minor Hindu and Muslim dynasties has made confusion worse confounded. Nearly half the available space has been devoted to the British period. But fateful as the last two centuries have undoubtedly proved it will be futile to assert that they outweigh the preceding two thousand years in importance. We learn from these pages nothing about the cultural achievements of the Hindus and the Muslims who shaped the history o India before the advent of the western people. The authors throw no light on the material progress of India under Hindu and Muslim guidance, we read nothing about the economic condition and the daily life of the dumb millions who tilled the fields and peopled the rural area of India from time immemorial. Even the glorious works of the Indo-Muslim architects, sculptors and painters receive little or no notice. We find in this volume a bare narrative of dynastic history, political intrigues and sanguine wars and even a tyro would not suggest that the Hindu and Muslim rulers of India had nothing else to their credit.

If the sins of omission are great the sins of commission are greater still. It could be reasonably expected that such well-known writers would be careful about their facts for the sake of their own reputation if not for anything else. But unhappily they took to their task too lightly and serious inaccuracies have crept into this ill-balanced work. It is not for the reviewer to compile an exhaustive list of all the errors and inaccuracies, for the book needs careful and thorough revision. We believe it will suffice if we present the readers with a few characteristic samples. The diacritical marks are mostly misapplied. Āgra for Āgrā, Gāya for Gayā, Bāji Rāo for Bājī Rāo, Śivajī for Śīvājī, Rāmnarāyn for Rāmnārāyan are a few examples cited at random. We are surprised to read of "Amarakosa, the lexicographer" (p. 99) and though the date of *Arthaśāstra* of Kautilya must still remain a subject of controversy, it has been confidently attributed to the Gupta period. We should like to learn where Sir Wolseley found that Raziyya was responsible for promoting Yakut the African to the important office of master of the horse (p. 213). From the writings of Minhaj, the contemporary historian, it appears that Yakut already occupied that position when Raziyya was promoted to the throne. Sir Wolseley Haig seems to share the common error that Bir Narayan, son of Durgavati, was the Raja of Gondwana (p. 346). In reality there were four Goud principalities and not one, Bir Narayan was Raja of Garah, the remaining three being Chanda, Devgarh and Kherla. Sir Wolseley should have surmised that Mamtaj could not be the daughter of Asaf Khan and his sister Nurjehan at the same time (pp. 386 and 399). He goes on to tell us that at "Pāndharpur" Jai Singh concluded a convention with Sīvajī (p. 437). This is original indeed, for so long students of Maratha History have been labouring under the delusion that the treaty or convention was concluded at Purandar. Sir Wolseley would have done well to place the evidence on which this discovery is based before the scholarly public. Part III of the volume under review, comes from the pen of Prof. Dodwell and is undoubtedly very interesting reading. But Prof. Dodwell frequently stoops to special pleading. It is too late to assert that "The story of the Cartridges that precipitated the general unrest into open mutiny is probably a fable with the slenderest possible foundation in fact" (p. 738). Prof. Dodwell is of opinion that full freedom of the press should not have been conceded until 1919 (p. 867) and to illustrate its abuses he cites the multitude of leading articles in the Indian newspapers on the Ilbert Bill without any reference to the cry of "British Women in Danger" raised by those of his countrymen who disliked that measure. It is needless to discuss the Professor's views on current politics, they are uniformly adverse to Indian aspirations but one passage with reference to the war services of India will bear quotation. "Something of this must be ascribed to the unbalanced praise and strong exaggeration of the part which India had played. English newspapers and politicians alike wrote and spoke as though India had saved the empire, and as though her effort, great as it was, had been really comparable with the efforts of the allied states, involved in as desperate a struggle as any that stands upon record." Indians may very well retort that the unbalanced praise was unanimously given when Britain stood in need of India's co-operation and the Professor has come with his cautious estimate and balanced judgment only when India's claim to self-government is being seriously questioned by a section of British politicians. The effect of such language will always be unfortunate and tend to increase the bitterness that marks Anglo-Indian relations to-day.

If we are to judge by this much advertised volume, the standard of British scholarship in Indian History has of late considerably deteriorated and the time has arrived when Indian scholars must come forward to enlighten the civilised world about the past achievements and the present problems of India.

AJAX

The First Two Nawabs of Oudh, by Ashirbadi Lal Srivastava, M.A., PH.D., with a foreword by Sir Jadunath Sarkar, KT., M.A., C.I.E., Lucknow, the Upper India Publishing House, Ltd., pp. 301 + vi + vi.

This little volume is of strictly parochial interest. The curious reader will find in these pages many interesting anecdotes of Saadat Khan and Safdar Jang and minute details of their military and political career, but on the wider history of India the author throws no new light. We are frankly unable to comprehend his meaning when he says, " Emperor Aurangzib proved in fact the best friend of the Marathas whom he expelled from their barren home in the south only to found a greater Maharashtra in the north on the ruins of his empire." The Emperor undoubtedly attempted the subjugation of the Maratha land but it is certainly a new information to the great majority of Indians that he effected a wholesale expulsion of the Marathas from their native province. Nor did we find the term *Hindu pad Padshahi,* which formed the rallying cry of Baji Rao I, ever associated with the great Shivaji who dreamt of Hindu Swarajya and Maharashtra Padshahi. Saadat Khan and Safdar Jang were hardly the heroes to inspire sober students of history with enthusiasm. But our author is often tempted to overestimate their achievements and ability even at the expense of consistency. Yet we cannot wholly blame him. He placed himself under the guidance of Sir Jadunath " the greatest authority on the history of India" and had his manuscript revised by that famous scholar. We only wish that Sir Jadunath had pointed out the inconsistency of dilating upon the soldierly qualities of Saadat Khan after faithfully recounting all his military failures. The author begins with the statement that Saadat Khan was in normal circumstances loyal and grateful to his patrons and employers and ends by referring to his treachery to Husain Ali Khan and Muhammad Shah. His gratitude lasted only so long as it served his need and suited his interest, and we are afraid none but a blind admirer would make much of it. We are unable to agree with Dr. Srivastava that Nadir Shah would have to return from Karnal had Saadat Khan been appointed Mir Bakhshi. As a military leader the ruler of Oudh was no match for the Nizam, and he was certainly not the person to beat the dreaded Persian invader in a pitched battle. Sir Jadunath himself exaggerates the bravery of Saadat Khan and makes much of his victory over " Baji Rao's Maratha raiders." Immediately after that victory Delhi was completely at the mercy of the Maratha general. Unfortunately at the present moment there is a widespread belief among Indian students that everything written in Persian forms the original source of Indo-Muslim history. Sir Jadunath refers in the foreword to the " fountain-head of original Persian annals and letters." Persian annals certainly cannot be placed in the same category with contemporary correspondence and records, and sooner this heresy is abandoned the better for the progress of historical studies in this country. To cite only one illustration, Dr. Srivastava asserts on the uncorroborated testimony of *Husain Shahi* that Ahmad Shah Durrani was born at Multan although this work is admittedly defective and full of half-truths and mis-statements. This is quite in keeping with Sir Jadunath's scientific method which finds no inconsistency in condemning an annal in one place and utilising its uncorroborated evidence at another.

We might conclude here, had the volume under review been an ordinary publication, but it is a Doctorate dissertation, and we may reasonably enquire whether it is fair for an outsider to serve on the board of examiners after supervising the work of the candidate? In some British Universities supervisers are ex-officio members of the board of examiners, in others they are scrupulously excluded from that body. We should like to hear from an academic purist of Sir Jadunath's fame and experience whether any University provides for the appointment, as an external examiner, of a person who has actually supervised the work of the examinee. We should also like to learn whether the style and method of expression ought to be taken into consideration in awarding the highest Degree in the gift of a University. For, the volume under review abounds in grammatical errors and faulty expression. The author isapparently unaware of the difference between " personality" and "person" (p. 251). "An steadfast allay" (p. 248) would shock even a school-boy of immature years. Dr. Srivastava seems to suffer from an abnormal liking for certain favourite expressions—"wedded to women and wine," "wedded to a life of pleasure" and "wedded to a life of incessant military activity," follow in rapid succession. Some of the errors, however, must be attributed to the printer's devil.

AJAX

The Genesis and Growth of English: a Philological Sketch for Indian Students: by J. S. Armour, M.A., Indian Educational Service. Oxford University Press, 1934, pp. 190, limp cloth, price Rs. 2-12 as.

There is room for a really good book on English Linguistics for Indian Students, and one would be tempted to accord Mr. Armour's book a hearty welcome as the first attempt professedly made to fill this want. A little less than half the book (pages 1-71) is taken up with the history of Indo-European, dealt within nine out of the twenty chapters of the book. Mr. Armour has given a good discussion and a clear exposition of the following topics in these nine chapters—I. The Formal Language-types, II. Language Families, III. The Indo-European Family, IV. The Discovery of Indo European, V. Later Research, VI. Language and Race, VII. First Appearance of the Indo-European Speakers, VIII. Characteristics of Indo-European and IX. Indo-European Dialects. Then come chapters on Germanic, on Old English and on the subsequent history of English. Mr. Armour is orthodox in more ways than one. In the first instance he is orthodox in having nothing to do with *Phonetics*; and Phonetics is the pivot of present-day Linguistics. He is quoting Greek, Latin, Sanskrit, Gothic Old English and other words, but he ignores length-marks for vowels, ignores a proper transliteration; and what would be particularly necessary for Indian students, there is no indication as to the pronunciation of these foreign classical words. One would suspect that he regarded both vowel length and transliteration a nuisance, of which the details are to be avoided as far as possible. The book is printed in England, under the auspices of the Oxford University Press, too, and yet we have the objectionable and misleading ' a e ' for ' æ ' of Old English, and ' th ' for the dental spirants, voiced and unvoiced, of Old English, Gothic and Germanic, which should be properly represented by the Old English letters *thorn* and *edh*. In spite of Mr. Armour's pains, and his admirable summary, it is doubtful if Indian students will find from him the light they need for the appreciation of the properly linguistic problems of Indo-European, Germanic and Old English. Unfortunately there is no reference to the Indian aspects of the Indo-European problems, no attention to the special requirements of Indian students. An exceedingly slipshod and happy-go-lucky thing about the book is its typography. We expected better performance from the Oxford University Press, accustomed as we are to the conspicuous typographic excellences of, say, Wright's books on the historical and comparative grammars of Greek, Gothic, Old English, German, etc. The same type has been used for both the text and the examples from different languages, and this certainly does not make reading easy or pleasurable. Mistakes are abundant in the words and forms quoted from the various classical languages and from reconstructed speeches: picking more or less at random, we find, *e. g.*, at p. 80, Indo-European *petr*, Skt. *pacu*, *panj*; Greek *nepodes*, *podis* ; p. 81, Indo-European *actau*, Sanskrit *kapal*, *loig*, Lithuanian *Szudis*, Greek *ekaton*; p. 82, Skt. *daca*, Gk. *odontem*, *podem*, *jugon*; p. 83, Persian *gandum* as cognate with English *corn*; Skt. *bhandh* ; p. 84, Indo-European *gastiz-* ; etc. At p. 101, *palace* has been given as an Old English word. Further quotations need not be made: Indo-European and Germanic linguistics evidently is not a strong point with our author, as there are a number of inaccuracies in details. A thorough revision of the examples given is necessary. There is evidence that the proofs were carelessly seen. The actual history of English is rather perfunctorily treated. Have *hartal* and *harijan* as Indian loan-words in English obtained a place in English lexicons ? Some of the 'Renaissance words' (?) (p. 172) are really Old English in origin.

S. K. C.

Bulletins of the Madras Government Museum: New Series, General Section:

(*i*) Vol. I, Part 3. Tiruparuttikunram and its Temples, with appendices on Jaina Units of Measurement and Time, Cosmology and Classification of Souls: by T. N. Ramachandran, M.A., Government Museum, Madras: pp. 260, with 37 plates. Price Rs. 11 4 as.

(*ii*) Vol. III, Part I: The Three Main Styles of Temple Architecture recognised by the Silpa-śāstras, by F. H. Graveley, D.Sc. and T. N. Ramachandran, M.A., pp. 26, with 2 plates. Price Re. 1.

Students of Indology, particularly of Indian art and architecture will welcome these two volumes as they embody a noteworthy addition to our knowledge of these sides of Indian culture. The Madras Government Museum Bulletins have already obtained an honoured place among publications relating to Indian art and archaeology, with works like those by Messrs. Graveley and Ramachandran on the South Indian Bronzes and on the Goli sculptures.

(*i*) In the first of the two works noted above, *Tiruparuttikunram and its Temples*, etc., Mr. Ramachandran has given a detailed account of the temples at the place of that name, which is two miles from the city of Conjeeveram and formed the ancient *Jina-Kāñcī*, which side by side with *Viṣṇu-Kāñcī* and *Śiva-Kāñcī* was a part of the ancient city of *Kāñcīpura*. The author first gives a short history of *Kāñcīpura* and of Jainism in South India, based primarily on epigraphical sources, and then describes the temples. These are two in number : one—the *Candraprabha* temple (in honour of the 8th *tirthaṅkara*) dating from the Pallava period (7th century A.D.), and the other, the *Vardhamāna* temple (in honour of the 24th *Tirthaṅkara*, known also as *Mahāvīra*) dating from the Cola period (9th-13th centuries) and continued down to the Vijayanagara period (15th century). The history of these temples is sufficiently clearly indicated in their architecture, which shows the contribution of many centuries. Plates I-V give architectural details of the temples. There are inscriptions in them dating from the time of the Cola kings, and these are given in the original and commented upon.

But the special importance of the work would appear to consist in its study of the frescoes in the Vardhamāna temple giving scenes from the life or legend of the Jaina *Tirthaṅkaras Ṛṣabhadeva* (or *Trailokyanātha*) (First *Tirthaṅkara*), *Vardhamāna* and *Neminātha* and of *Kṛṣṇa* (the popular hero of Brahmanism, incarnation of Viṣṇu, is the cousin of Neminātha, the 22nd Jaina *Tirthaṅkara*, according to Jaina mythology). These frescoes are illustrated in a fine set of plates (Nos. VI-XXX), forming an important mass of material for the history of painting in South India. We know so very little of the painting of Southern India that any fresh addition to our knowledge is welcome. South India has a tradition of painting which has been traced as far back as the Pallava period (7th century A.D.) which is the date of the well-known Sittannavāsal frescoes. After that we have some paintings of the 11th century at Tirumalai in North Arcot District. When all our available materials for the early and late periods have been collected, we shall be able to form some idea of the various schools or groups, chronologically and regionally. The paintings of the Vardhamāna temple are late, dating from the 17th-18th centuries. The earlier paintings have a quality we see in Siamese and Cambodian paintings. The later ones are a bit stiff and formal, the groupings being as in a sculptured frieze, and recalling the arrangement of figures one sees in Ceylonese frescoes on the one hand, and mediæval Orissan and Bengali paintings, on book-covers, as well as early Rajput paintings of Northern India on the other. We have here a purer form of the traditional temple or religious painting still lingering as a form of religious art at Tanjore, Madura, and elsewhere in the Tamil country. There are inscriptions in Modern Tamil characters in the later paintings which give indications as to the subjects ; but as these are not always clear or easy to read, Mr. Ramachandran has taken help from two Jaina Purāṇas called the *Śrī-Purāṇa*, and the *Vardhamāna Purāṇa*, both still in MS., in identifying the various scenes. This identification he has done very carefully with close attention to all details, and here we see how painstaking and conscientious has been Mr. Ramachandran's work.

In three appendices Mr. Ramachandran has given an exposition of certain aspects of Jaina Cosmology (Measurement and Divisions of Time, the three Worlds, and various kinds of Beings), covering a good part of the book (pp. 165-236). This portion of Mr. Ramachandran's book came out as a result of his studies in Jaina mythology and legend to explain the paintings, and it is based largely on original sources, some of which are still in MS. It could easily have formed a separate work, and it presents a useful handbook on the subject. To illustrate this section, Mr. Ramachandran has given some plates (Nos. XXXI-XXXVI) of reproductions of Jaina images of gods (*Yakṣas*, etc.) and Jinas in bronze from Tiruparuttikunram. These are Jaina counterparts of the characteristic Hindu bronzes of South India, typically Jaina being the nude figures of *Pārśvanātha*, *Vardhamāna*, *Bāhubali* and *Ananthanātha*, to which the nudity has given a certain vigorous simplicity lacking in the draped figures which appear to be just plain spiritless imitations of Hindu bronzes of recent times. There is a cosmological diagram from the temples to illustrate the second appendix.

(*ii*) The object of this monograph is "to correct, in the light of literal translations of the original texts, the current identification of the *Nāgara*, *Vēsara* and *Drāviḍa* styles of temple architecture." The threefold classification of Indian temple architecture inaugurated by the European students of the subject into *Indo-Aryan*, *Chalukyan* and *Dravidian*, on the whole still holds, but it is only recently that we are paying attention to Sanskrit and other Indian treatises on architecture to find out what the temple-builders themselves have to say on their own creations. The term *Vēsara* remains obscure: but Messrs. Graveley and Ramachandran, after having discussed the problem of the *Vēsara* style both with reference to the Sanskrit texts and actual architectural remains, come to the conclusion that the *Vēsara* style is really the one which has been so long erroneously called *Nāgara* (or, in other words, the so-called *Indo-Aryan* or *Nāgara* style should properly be called the *Vēsara* style, if we are to follow the old texts). The term *Nāgara* strictly speaking should be applied to what is usually described as *Chalukyan* ; while the term *Draviḍa* or Dravidian has so far been correctly employed. The monograph in question makes a detailed examination of the question, and forms a valuable addition to the literature in Indian architecture.

We can only end this brief review by congratulating the Government Museum of Madras and Messrs. F. H. Graveley and T. N. Ramachandran on this fine record of work as presented by these monographs, and by expressing the hope that other equally or perhaps more interesting series of similar monographs will be coming out as a testimony to the scholarship and industry of the Archæological Survey in the province of Madras ; and if we were permitted to give our preference in this matter, we would like to have from Mr. Ramachandran, or some equally competent scholar, a monograph on painting in South India from the oldest period.

SUNITI KUMAR CHATTERJI

Proud Man: by Murray Constantine. Published by Boriswood Limited, London, 1934, pp. 318. Price 7*s*. 6*d*. net.

This book deserves more than a passing notice. Its publishers have introduced it as a novel ; but this description is hardly correct. It would be more appropriate to call it a work of social criticism which appears as impressions on the mind of "an observer, a visitor (to England) from a world of to-morrow." The first part contains the observer's views on the social and the political condition of the civilised races in general and of the English people in particular, while the other three parts merely illustrate these views in three separate and unconnected stories.

The author's observations are certainly thought-provoking. He has tried to probe deep into the complex life of to-day and to unravel its tangled skein. Our pet ideas and cherished convictions in the domain of art, morality, and religion and our political and social systems have all been subjected by him to a searching examination from a viewpoint which has at least the merit of novelty. Unfortunately, the criticism he has offered is mostly negative. Even the value of this negative criticism is very often obscured by a spirit of light-hearted cynicism. Murray Constantine, according to the publishers, is a pseudonym which veils the identity of the author. It is significant that the real meaning of the book and the message of its author also remain, in one sense, obscure like his identity.

According to the author, our world is inhabited by a sub-human race. Its much-vaunted civilisation is a sort of chaos and falls far short of the ideal. The life of every 'sub-human' is full of misery, pain and conflict. He is a "half-conscious being with a split mind," and not "a fully conscious being with a whole mind," as a normal specimen of humanity should be. Total unconsciousness, like ignorance, is a great bliss and if the 'sub-humans' had been completely unconscious like animals, they would have been happy and free from pain, misery and mental disquiet like animals.

The semi-conscious minds of the 'sub-humans' are really responsible for their inability to effect the true adjustment between the self and the not-self. Nations that are regarded as civilized by them, are even more cruel, predatory and dishonest than primitive peoples. They multiply heedlessly and starve in thousands ; they fight in millions for a higher standard of life and yet fail to effect the slightest improvement of their condition. Liberty and equality are the watchwords of many sub-human nations, but their societies are based on *privilege* and are designed to perpetuate class-domination and class-warfare. Privilege is based on sex, colour, wealth, etc. As it is essentially unjust, there are periods of "reversal of privilege" when revolutions break out, which are either ruthlessly suppressed or lead to the downfall of the dominant group. But the group that grasps the power is as unjust as its predecessor. Having no conception of the relation between the self and the not-self, all 'sub-humans' love power, and "the idea of a world where no individual had, or wished to have, any power whatever except over itself, is incomprehensible to them." Though fear and greed are the prominent characteristics of 'sub-humans,' it is surprising that they are ready to make sacrifices and to face dangers for winning what they call glory. What removes the dread of war is the love of glory in sub-human soldiers. Females always want their lovers to win glory and in England "every conceivable mental pressure, including the most revolting moral cruelty by the females, was brought to bear upon them to make them go to the war" (of 1914-18).

The problem of sex amongst sub-humans is, according to our observer, perplexing and is largely responsible for their mental aberrations and social anomalies. Sub-humans are of two sexes and reproduction depends on their co-operation. They are not therefore *persons*, for "a person is an entity independent of others both physically and emotionally, who is self-fertilising, and can produce young, if it wishes to, alone and without help." The conception of a *person* is not absurd or impossible ; on the contrary, it is eminently rational. "If evolution is a fact, the whole course of human evolution would seem to be from a single-sexed unconscious being, such as an amœba, to a single-sexed fully conscious being such as you or I. The sub-humans were beyond the animal stage, as they were certainly partially conscious, but they were still two-sexed mammals" (p. 22). Though bisexuality has made males and females inter-dependent for purposes of reproduction, the larger part played in it by the latter has invested them with greater biological importance. The child lives in the mother's womb for 10 months and it derives its nutrition from the mother. When brought forth, the mother gives suck to it and takes care of it till it can look after itself. Males cannot possibly be blind to all these and they come to entertain "a deep-rooted jealousy of the female's greater biological importance." A sense of perpetual inferiority is unbearable, because self-esteem is an important factor of happiness and mental peace. Thus "an attempt to get power seems to be a natural consequence of a feeling, whether conscious or unconscious, of inferiority." Consequently the sub-human males have everywhere seized power and reduced their females to a position of dependence and subjection. But this has not fully removed their misery and obliterated their sense of inferiority. They have therefore tried to cut off all connection with females and to be absolutely independent of them and invented avenues of escape, *viz.*, religion, art and war. "Side alleys of war are land-grabbing and empire-building ; exploring, that is going about in places where the inhabitants are strange or non-existent ; mountain-climbing ; long-distance flying, which they have to do in machines; the exercise of civic or personal power and sport." Priests and religious people shun females and preach that they are abominable creatures. "Though they are totally unable to do what would seem a simple thing, which is to be happy and live at peace with their mates, they hotly maintain that they can be divine, that is partake of the nature of God." "The creator of the art gets the best of this escape, but those who merely look at the creation, or listen to it, enjoy the escape vicariously."

These are some of the main ideas in the book and psychologists will find ample food for thought in them. There will certainly be difference of opinion about the soundness of some of the theories advanced. Few will agree in the view that man is jealous of the greater biological importance of woman. Freudian psychologists will readily admit that art, religion and war are the means of sublimation of the sex-impulse, but they will certainly hesitate to believe that they are escapes from man's sense of inferiority to woman in the biological sphere. The author's views and mentality seem to be the product of a variety of factors—some of the most important being Freudian psychology, post-war attitude towards militarism, class-warfare, ideals of female emancipation in various spheres of life and a hankering for simpler social systems based on the feelings of love and equality amongst human beings. While many things are faintly suggested as influencing human life and happiness, the regulation of sex-impulse is held up as its most decisive factor. The clear relief into which it has been brought against the dim background of uncertain thought and suggestion, serves to invest sex-urge with an importance to which many will take exception. The author seems to see everything in sex as, to quote an English critic, "Malbranche saw all things in God." Simple solutions of complex problems are very often unsatisfactory and human life and social organisation are certainly very complicated phenomena. From time to time enthusiasts and ardent spirits have suggested simple panaceas for human misery and social evils, and each of them has, for a period, been widely accepted and then quietly laid aside. Natural Religion, Revelation, Science, Renunciation, Will to Power, Culture—all these have had their worshippers. Sex-impulse is now being put up on the pedestal from which all these idols have, one after another, been pulled down. But, we must never forget the lines of Tennyson:—

> Our little systems have their day,
> They have their day and cease to be.

The importance of sex-urge cannot, of course, be denied, but to regard it as the one arbiter of man's destiny, is to be blind to the endless and baffling complexity of existence—the real nature of the sphinx-riddle, as Carlyle put it.

Parts II-IV of *Proud Man* illustrate the views of the author as set forth in Part I and deal with the avenues of escape from the sense of inferiority from which the sub-human males suffer. The observer is a person, *i.e.*, "an entity independent of others both physically and emotionally" and "a single-sexed fully conscious being." Her (or his) mind is therefore free from the sense of inferiority and from conflict and misery. In Part II she (or he) serves as a foil to the Priest who has cut the Gordian knot of the problem of life by renouncing the world and taking refuge in the bosom of the Church. In his case Religion is the 'escape.' He gives the name of Verona to the observer. In Part III Verona comes in contact with Leonora. She has been forsaken by her lover and her only child is dead. She therefore devotes herself to painting and Art serves in her case as a means of escape from the evils of bisexuality and the consequent miseries and conflicts. She goes back to her lover as soon as he re-appears and gives up her profession. Philip Mitchell, the eminent painter, is also an illustration of the 'art escape.' Gilbert in Part IV is an example of the 'war escape.' The history of his early life explains his abhorrence of the female sex and his blood-thirstiness is supposed to be the result of sexual repression.

M. M. BHATTACHARJEE

Upavana-vinoda, edited by Girija Prasanna Majumdar, M.SC., B.L. Published by the Indian Research Institute, 55, Upper Chitpore Road, Calcutta, 1935. Rs. 2-8.

This is a Sanskrit treatise on arbori-horticulture included in the *Śaṅga-dhara-paddhati*, a miscellaneous anthology compiled in the thirteenth century. *Upavana-vinoda* itself deals with a variety of topics, classification of plants, selection of soil, process of planting, treatment of plants in health and disease, etc., all interesting in their own way and distinctly utilitarian in their purpose. The text, consisting of as many as 237 *slokas*, has been beautifully printed, just as it stood in Peterson's edition, while the reader has been left free to choose and select from Dr. Gananath Sen's learned readings carefully given in the footnotes. In this Mr. Majumdar has been well advised, because he has least interfered with and offered the old text, though Dr. Sen s readings are sometimes better and more correct than Peterson's. Parallel passages from miscellaneous treatises, Vedic, Pauranic, Samhita, etc., have been abundantly referred to. An English translation of the text which follows will be of use to those readers who are more acquainted with English than Sanskrit, while additional texts bearing on the subject have been given in the appendix. A modest bibliography and an index of plants with their scientific names (in the case of indigenous plants only where English synonyms are not known) further enhance the value of the publication for reference, and Sir Brajendra Nath Seal has honoured the publication with a foreword.

One comes across a number of misprints but they are of minor importance, and the Indian Research Institute has reasons to congratulate itself on opening its *Indian Positive Sciences series* with an eminently readable book suited to the interest and capacity of readers, both scholarly and general.

P. R. SEN

The Yogadarshana (comprising the sūtras of Patañjali—with the Bhāṣya of Vyāsa) translated into English with notes, by Ganganath Jha (second edition—thoroughly revised). Published by the Theosophical Publishing House, Adyar, Madras, 1934, Double Crown 1/16, pp. lxvi + 263. Price Rs. 3.

The present work from the hands of a veteran Sanskritist like Mahamahopadhyaya Dr. Ganganath Jha needs no certificate from a reviewer. His long and wide acquaintance with different departments of ancient Indian literature is a sufficient guarantee of its reliability. But a critical scholar should always go to the sources he is directly concerned with ; a translation however good should not give him an opportunity for indulging in laziness. A strict adherence to this principle would save us from ameteurish writings that are often published about ancient Indian history and culture. Learned notes by the translator has enhanced the value of the work. It may be hoped that any one not knowing Sanskrit will have a fairly dependable account of the Yoga-system from a perusal of this work. The Introduction to the work will also prove to be a great help in this direction.

The work lacks an index. Its printing and get-up is quite good for a moderately-priced book like this. Both the translator and the publishers are to be congratulated upon bringing out this neat little volume.

M. GHOSH

Abstract

MODERN ORIYA LITERATURE

Oriya literature is a thing of recent growth, and though the amount of original output in prose and poetry is not considerable, nor of very high quality, Orissa nevertheless may legitimately claim to have taken her own share in the general renaissance among Indian vernaculars. Considering the disabilities under which the Oriyas have had to live for the last two hundred years, their contribution to the literature of their land and to the history of Indian vernaculars is considerable. In Orissa, English education which has been a great impetus to the growth of Bengali literature, began to spread nearly half-a-century later than in Bengal. The Oriyas, it is well known, are a very poor people ; their country is practically portioned out in three provinces where they are a neglected minority, and moreover, three-fourths of Orissa are comprised in Native States where national life is non-existent. All these have been responsible for the backwardness in education which the Oriyas suffer from ; and literature hardly thrives amongst a people where education lags behind. Notwithstanding, the Oriyas have given a good account of themselves, and their literature is now a force to be reckoned with in their national life. A good account of this literature is given in the current issue of the *Indian Review* (Madras, Monthly) by Mr. Mayadhar Mansingh, M.A., D.Ed., from which we are glad to reproduce the following extracts :

Modern Oriya literature had a painful birth and was a child of many prayers and petitions. In the middle of the last century, there began an unseemly attempt from the Bengalee officials in Orissa, who were vastly influential at that time, to abolish Oriya altogether from all schools in Orissa and introduce Bengalee in its place. A Bengali Pandit at Calcutta had actually published a book with the title " *Odiya swatantra vasa nay* "—' Oriya is not a separate language '—and great efforts were made in high official circles to prove that Oriya is but a dialect of Bengalee and should, therefore, be abolished to make room for its parent-language. Fortunately for the Oriyas, however, Mr. John Beams, the then District Magistrate of Balasore, to whom the matter was referred, decided in favour of Oriya language. It is gratifying to note, however, that among those who fought for Oriya as against Bengalee in the public press in Orissa at that time was a Bengalee, long domiciled in the land—the late lamented Gowri Shankar Roy who, as the editor of *Utkal Dipika*, fought valiantly to prove the integrity of Oriya language and literature.

Just at this juncture, there met at Balasore three young friends who, with their original genius and untiring effort, were soon to recreate a new literature in an ancient language. The ' trio ' were the now famous Radhanath, Madhusudan and Fakirmohan, who by chance had gathered at

Balasore which by their presence now became the fountain-head of the new literature in Orissa for years. Of the three, Fakirmohan had the nimblest brain, which has displayed itself in hundred and one ways, including literature. He was the first man to make efforts to start an Oriya printing press, and although he failed at first, later on he not only set up a press but started a weekly journal which, for years, was the main vehicle of the new literature.

Fakirmohan, however, is more famous for his novels than for anything else and is often compared with Bankim Chandra by critics in Orissa. But although they trod on the same ground, their ways lay in different directions, and their only affinity lies in the versatility of their talents. The vastness of Fakirmohan's genius may be clearly understood when we come to know that besides writing his famous novels, he has translated the whole of the Ramayan and the Mahabharat in verse, written a large number of lyrics as well as an original epic, written text-books on history, on mathematics and other subjects and numerous articles in magazines besides.

He has written a lot of short stories also. He was the first short story writer as well as the first novelist in Orissa which have a homely touch of their own, although they never have that universal appeal nor the delicate artistry of Tagore's short stories. He has written one historical novel also, the best in Oriya literature, describing the activities of marauding Bargees in Bengal and Orissa, who had their conflicts with the forces of Nawab Ali Vardy Khan. It is gratifying to note that most of his novels have been translated into Hindi and are widely read.

Radhanath and Madhusudan often remind us of Wordsworth and Coleridge so far as their literary friendship goes. They met at Puri, where Radhanath was a teacher in the local High School. and Madhusudan the best boy thereof. The acquaintance picked up there ripened into a friendship that has become famous in the land. But it is surprising to find that their mental equipment as well as their personal character were widely divergent. Radhanath was a true poet, sensuous to a remarkable degree, while his student was a *Bhakta* and *Sadhak*, having little sensitiveness to the physical beauty and to the colour and music of language.

While at Balasore, both the student and teacher put their heads together and published a collection of poems that went by the name of *Chandra Mala* which captured the intelligentsia of Orissa by storm. It was to all intents and purposes the lyrical ballads of Oriya literature, inaugurating a new epoch in an ancient language. It was at once introduced into schools and its poems were on the lips of every educated Oriya.

The majority of these poems came from the pen of Madhusudan. Radhanath's genius was rather epical than lyrical, he having produced a number of long poems which are rich in imagery and ringing with music. What was most remarkable in the poetry of both the teacher and his student, was the freedom from ornamentation which was the bane of medieval Oriya poetry, and the expression of ideas in an elegant way suiting the new-fangled taste of the English-educated. Apart from the manners of expression, they also introduced an altogether new note in the literature. It was the poetry of nature which is conspicuous by its absence in old Oriya poetry. Radhanath loved nature with the sensuous perception of a Keats and has made the wonderful beauties of the dales, the moors, the forests, the mountains, the lakes, and the rivers of Orissa, immortal in immortal lines.

His student was Wordsworthian in his conception and saw the Divine Power immanent in objective nature. His poems, lyrics, and sonnets remind us at every step of the presence of an 'All-pervading Spirit who is ever guiding our destiny. He was a Brahmo by religion, and his hymns, rich with emotion, are sung not only at Brahmo services but in all schools and hostels of Orissa. His poem *Rishi Prane Devabataran*—God's descension unto the soul of a saint—is really a matchless masterpiece, wherein nature and human soul are depicted mingling in cosmic harmony in a language that recalls the Vedic Chants and calls up a comparison with Miltonic sublimity. This poem was translated into Bengali and was published in the *Bharati* which was then being edited by Rabindranath, and the great poet himself showered on it his feeling encomiums. For the strong devotional note in his poetry, Madhusudan is generally known in Orissa as the *Bhakta Kavi.*

Radhanath's poetry is rich in beauty, but sadly deficient in truth and goodness, for which he is lately being criticised by many. His contribution consists of metrical romances with sensuous description of Nature and man, written in faultless rhymes but lacking in those delicate touches that in poetry strike the innermost chords of human heart. It is no wonder that he had immense fascination for the masses as he took up semi-historical legends prevalent in the country and described the natural beauties as well as the historical glories of ancient Orissa. He had wonderful precision of expression which has made many of his lines pass into proverbs. His *Chilika* describing the dreamy beauties of the famous lake of that name is a masterpiece of word-picture, and one is never tired of reading it again and again for its rolling music of words and lines. No other poem of his stirs the mind of an Oriya so much as this matchless lyrical outburst, which may be taken as a splendid hymn to Mother Nature.

On the whole, however, the credit of beginning a new age in Orissan poetry goes surely to Radhanath. He has opened our eyes to the wondrous beauties of our own land and has left behind an amount of nature-poetry that can safely challenge comparison with anything of its kind in any literature.

Around Radhanath, Madhusudan and Fakirmohan, there were many lesser lights imitating the masters and producing a considerable amount of poetry and prose. Of many, two names stand out as prominent—those of Nanda Kishore Bal and Gangadhar Meher. Gangadhar's poems possess a colour of their own, classical in their dignity, strong in their conceptions and delicate in their perceptions. At many a passage, he reminds us of Kalidas whose poetry he knew well, and some fragments of whose genius this poor weaver of Sambalpore seemed to have possessed. Had he had an English education, we know not how his genius might have blossomed forth, but whose possibilities can be perceived by any intelligent reader. In fact, in point of absolute originality Gangadhar's is the greatest poetical genius in modern Oriya literature.

Nanda Kishore Bal may be taken as the poet of the village. He belonged to the Khandayat caste which, in Orissa, has served as a militia in times of war during Hindu period and as tillers of soil in times of peace, and thus has been strongly bound up with the soil of the land for centuries. Nanda Kishore and Fakirmohan both belonged to this caste, and in the writings of both, we find the heart-beats of the rural masses who live and die in the poor tiny villages of Orissa, loving intensely their home and hearth and intensely united to the soil as children to their mother. Nanda Kishore's *Palli-Chitra* is a poetic pen-picture of the Oriya village with their peculiar old-world atmosphere, their manners and institutions including such as the priest, the house-wife, the barber as well as the temple and the village school. His *Nirjharini* is a collection of poems which have the ancient folk-songs of the land as their basis and which recall strange memories of home and childhood in every Oriya's mind. Nanda Kishore has written a large number of lyrics and poems, many of which are but imitations of Radhanath and Madhusudan. His chief contribution, lies in the rural associations that he has introduced into the Oriya literature.

In prose, Fakirmohan undoubtedly stands foremost as a writer of prose fiction. But prose of common kind also has advanced considerably and has had a few masters. Sj. Gopal Chandra Praharaj had made an enviable name as a prose satirist, possessing a style replete with telling colloquialism. But the name that is the greatest in prose of modern Oriya language, is that of Pandit Gopabandhu Das of hallowed memory. Pandit Gopabandhu started his public career as a poet, and till he left college, had produced a number of poems that had attracted the kind attention of Radhanath. His sacrifices in the services of his people are too well known to people outside Orissa to be mentioned here. To educate the masses on proper lines, he started a weekly named the *Samaj*, which has ultimately become the most widely read paper in the province. As its editor, he began to write leaders and other articles which were eagerly read by every educated man throughout Orissa. They have become standards of a prose style which has had a host of imitations but no parallel.

It was again from the Satyabadi School, an Orissan Santinekatan which Gopabandhu founded, that there grew up a school of poetry, having the Orissan folklore and history as its basis that has brought fresh treasures into the Oriya literature in the shape of historical plays and poems, and matchless ballads from the pens of Messrs. Nilakantha Das and Godavarish Misra, who were serving as teachers there.

In the meantime new forces have come up mostly inspired by the dazzling genius of Tagore and the rich sister literature of Bengal. The leaders are mostly young men, whose achievements are still in the embryo of the future. However what little the Oriyas as yet have produced in the field of literature in half a century is far from negligible. With their cruel dismemberment into four provinces that has crippled their national life for centuries, with a lamentably narrow reading circle; with three-fourths of the land being occupied by Native States, where national life is practically non-existent, what more could be expected of the Oriyas ?

News and Views

[A Monthly Record of News and Views relating to Schools, Colleges, Universities, and other Literary, Cultural and Academic Institutions and Movements in India.]

Physical Training in Schools, Bengal

The report on physical education in schools in Bengal, recently issued, says that with the initiative taken by the Government in regard to physical education, there has been a welcome change in the outlook of the people during the last five years.

The report says that it is now more generally recognized that regular physical exercise promotes a vigorous mind and vigorous body, and that success at examinations is useless if it leads to a weak body and constant ill-health. The old objections so often brought forward by schools, such as lack of space, cost of apparatus, difficulty of finding skilled organizers (and of paying them), prejudice due to convention or caste, fear of neglect of studies or of injury during games, and many others are gradually disappearing. Hygiene has been made a compulsory subject in the primary and secondary school curriculum except for the two top classes in the latter. At the same time, medical examination of the students has been arranged for. Altogether 16,700 boys and 524 girls have been medically examined during the last few years on the initiative of the Public Health Department. Of the boys examined 23 per cent. were found to be well nourished, 53 per cent. fairly nourished and 24 per cent. illnourished. Of the total number examined 67 per cent. were found to be suffering from bodily defects and 14·7 per cent. from eye troubles. In primary schools 26,292 pupils have been medically examined under the supervision of the District Health Officers. Of these 59 per cent. were found to be defectives.

In 1932-33, the Medical Board attached to the Students' Welfare Committee of the Calcutta University examined 2,743 students (including 500 recalled for special examination). A disquieting increase in the incidence of malnutrition was noticed. Since February, 1933, the medical examination of school children in Calcutta has been carried on by three part-time medical officers under the Education Department. Of the 5,000 boys examined in Calcutta high and middle English schools in 1933-34, 35 per cent. were found to be under-nourished, 50 per cent. defectives and 30 per cent. with eye defects.

Preparations are now almost complete for the establishment of a central clinic at which defective children who are poor may receive free treatment. Free spectacles are supplied to deserving cases.

Government of India on Education

The Government of India have addressed all local Governments and Administrations (including Aden) inviting their opinions on educational reconstruction so that they may be forwarded to the Inter-University Board as soon as possible.

Mr. G. S. Bajpai, Secretary, Department of Education, Health and Lands, in his letter says:

> " In recent years notice has been given in the Indian Legislature of a number of resolutions expressing dissatisfaction with the present system of education in India and desiring that the Government of India should take early steps to render it ' more practical and useful.'

"For one reason or another these resolutions have not been moved, but even if they had been moved the Government of India would have felt themselves precluded by their constitutional position from assuming more than advisory responsibility in regard to a matter which primarily concerns local Governments.

"In forwarding the proceedings of the third conference of Indian Universities held in Delhi in March last, the Inter-University Board drew the attention of the Government of India in particular to the two following resolutions which had been passed unanimously after valuable and protracted discussion :—' A practical solution of the problem of unemployment can only be found in a radical readjustment of the present system in schools in such a way that a large number of pupils shall be diverted on the completion of their secondary education either to occupations or to separate vocational institutions. This will enable the universities to improve their standard of admission.

"In the second resolution the conference developed in greater detail their theme of school reconstruction and pointed to the necessity of dividing the school system into certain definite stages, each of them self-contained and with a clearly defined objective untrammelled by university requirements. ' With a view to effecting such improvement in secondary education the Conference is of the opinion that the period of study in a university for a pass degree should be at least three years, although the normal length of the period during which a pupil is under instruction should not be increased, and is also of the opinion that this period should be divided into four definite stages (*a*) primary, (*b*) middle, (*c*) higher secondary, and (*d*) university education, covering five (or four), five, three and at least three years, respectively, there being a formal examination at the end of each stage, thus avoiding the abuse of too frequent formal examinations.'

"The Government of India have observed that many provincial Governments have been reviewing the system of school education and have been considering the possibilities of its reconstruction somewhat on the lines suggested by the Universities' Conference. For example the recent Punjab University Committee represented that a scheme of school reconstruction is a vital preliminary to the improvement of university teaching. The conference which was summoned to Calcutta by the Governor of Bengal discussed means whereby the University of Calcutta could be placed on firmer school foundations and the Government of India themselves have invited opinions from the University of Delhi on the proposals made by the Universities' Conference.

"The Government of the United Provinces have gone further and, in a resolution dated August 8 last, have worked out in greater detail these proposals ' with a view to eliciting public opinion thereon.'

"The publication of this resolution has attracted much attention in the Press and elsewhere and the replies will be watched with much interest, not only in the United Provinces but throughout India.

"An interesting feature of the resolution is the quotation of several extracts from the opinions voiced by educationists and by men distinguished in public life. These quotations definitely suggest that ' the value of the university education is impaired by the presence in universities of a large number of students who are unfit for higher literary or scientific education, that these students cannot hope to obtain employment which would justify the expense of their education, and that the only feasible remedy is to divert them to a practical pursuit in the pre-university stage.'

"The Government of India are cognisant of the fact that in the present constitution these, and indeed most other educational questions, come within the purview of provincial Governments, and therefore feel that it would be not only unconstitutional but also inadvisable for them to seek to impose a rigid and uniform system of education throughout India.

"In education more than in most other walks of life, there should be rich scope for experiment and also for a variety of treatment and practice. Local initiative is preferable to inert centralization. Perhaps the most valuable contribution which the Government of India can make towards the right development of education (a matter which is of vital importance to the future of India) is the provision of a clearing-house of ideas and a reservoir of information.

"The Government of India are of the opinion that the time has arrived for reviving the central advisory board and, therefore, they propose doing so in the next financial year.

"In view of the widespread interest taken in these matters and of the dissatisfaction expressed in the Legislative Assembly and elsewhere, and also of the desire of Inter-University Board that these resolutions of the Universities' Conference should be promulgated as widely as possible, the Government of India feel justified to bring these important resolutions to the attention of provincial Governments and through them to the notice of a wider public, "I am also directed to make a few general observations mainly for the purpose of stimulating discussion on a number of aspects which appear to the Government of India to be of importance.

"The Government of India are particularly anxious that the purport of these discussions should not be liable to misunderstanding and that they should not be interpreted as a desire to restrict in any way the benefits of education. It is neither equitable nor advisable that children should be denied facilities for education, but such facilities should be adjusted to their aptitudes. For such pupils as have little or no bent for a literary form of education, other forms of training should be made available. All children who pass beyond the primary stage require a wider measure of general education whether it be preparation for advanced literary or scientific studies or for vocational training, in one form or another. The latter forms of training can only be successful if they are based on a sure foundation of general knowledge and attainments. Educational statistics indicate, however, that many pupils prolong unduly their literary studies and are thereby in danger of losing their bent for more practical pursuits.

"On this and other grounds the proposals of the Universities' Conference, which have been generally endorsed by the Government of the United Provinces, deserve serious consideration.

"The Government of India realize that education by itself cannot create new industries and thereby increase opportunities for employment, but boys who complete a shortened secondary course as proposed and subsequently benefit by a form of vocational training would be more likely to be absorbed into industrial occupation and to make the most of industrial opportunities than many of those who now graduate or fail to graduate at a comparatively advanced age. In any case, they would probably receive an education better adapted to their capabilities.

"A feature of the scheme of school reconstruction as proposed by the Universities' Conference and suggested by the Government of the United Provinces, is that pupils would be relieved to some extent from the burden of frequent examinations. It is urged by some that these examinations militate against a continuity of study. From an early age Indian pupils are subjected every two years to the ordeal of public examinations.

"On the other hand it is contended that these examinations at any rate fulfil the purpose of keeping the staffs and pupils up to the mark and discourage apathy. Whatever may be the view held on the value of examinations an undoubted advantage in the tentative scheme proposed by the Government of the United Provinces would be that each examination will take place at the termination of a particular stage of education and will thereby test whether the pupils have attained the objective of that stage. For this reason examinations would have a more clearly defined purpose than they have now."

Punjab Students' Conference.

The Fifth Session of the Punjab Students' Conference was held at Bradlaugh Hall on February 15, last, under the presidentship of Dr. Rabindranath Tagore.

After the inaugural speech by Dr. S. K. Datta, Principal, Forman Christian College, and the chairman's address of welcome, Dr. Rabindranath Tagore delivered his presidential address in which he dealt with the highest purpose of education, nationalism and patriotism (the idolatry of geography), civilisation and the meeting of the East and the West, good and bad, in India's inheritance and above all his educative mission in life in which connection he made frequent references to "Viswa Bharati." "Know thyself" was his message to the students and he said that his own task was to lift the people who had been submerged in centuries of degradation, to help them to find themselves and be freed from the bondage of indignity. He deprecated the great gulf between the so-called enlightened and the unenlightened in India and said that where a greater part of human resources lay buried and unused none could ever hope to realise the great human wealth which was freedom. In an inspiring plea for "a living mind" with the courage and power to create, the poet said "Our true claim to be proud depends upon our capacity to give and not in any display of foreign feathers, however, gorgeous they may be." That India after long ages of spiritual and intellectual magnanimity should be allowed to carry on a penurious existence eking out her living by gleaning grains in foreign fields of harvest was an insult to their ancestors, said Dr. Tagore. "It comes from utter forgetfulness, the origin of which is in our persistently turning our face away from our own inheritance."

A spirited defence of the English language as a medium of instruction by no less a nationalist than Mrs. Sarojini Naidu enlivened the second day's discussions when the subject of the debate was "Some Aspects of University Reform." Mrs. Naidu said that the introduction of English had been a boon to the people of India and Macaulay had done "a great service to us by teaching us English. If it has done nothing else it has brought within our vision the true ideals of liberty. A common language was perhaps the greatest solution of the communal differences, and if to-day we are able to ventilate our grievances with a united voice from Peshawar to Cape Comorin it is because our common bond is English." She had no sympathy with narrow nationalism, which would exclude even ennobling influences on grounds of exclusive patriotism. Nor was Government to be blamed, because Indians themselves seemed to love English and did not reject this treasured medium. Of course she agreed that the present system of education was entirely wrong and should be overhauled.

City College, Calcutta

On the 6th instant the fifty-sixth anniversary of the foundation of City College was observed solemnly with divine service conducted by Principal Herambachandra Maitra. About seven hundred people were present, among them being some ladies.

In course of his impressive address, Dr. Maitra referred to the lives and preachings of the late Mr. A. M. Bose, Pandit Sivanath Sastri, Mr. Umeschandra Datta and Professor Kaliprasanna Chattoraj whose portraits were unveiled by Mr. Krishnakumar Mitra, a member of the Governing Body of the college. Dr. Maitra exhorted the students to emulate the examples of those illustrious souls whose very intimate association with the college should guide and inspire those who had come to receive instructions there. He said:

> In English and American Universities students are proud of the distinguished men who have helped to build up the institutions to which they belong, and their influence continues to inspire students for generations. A visitor to Christ's College, Cambridge, has Milton's favourite walk and his favourite tree pointed out with pride by those who belong to the staff or pursue their studies there. Newton's statue at Trinity College, Cambridge, inspired two of the noblest lines of Wordsworth. And I appeal to you all to cultivate the same ennobling pride and the same spirit of reverence for the distinguished men whose memories are inseparably associated with the annals of this college. This college is poor in the riches of this world. It has not enriched any man out of its scanty revenues, it has impoverished many. But it is ennobled by the spirit of selfless service in which the staff have given of their best to its cause, by a sincere endeavour on their part to exercise a wholesome influence on their students, and finally by the memories of men whose noble lives have been woven into the texture of the history of this institution. May the name of God and the cause of the Brahmo Samaj be glorified by the loving co-operation, the diligence and the integrity of my colleagues and our students!

Ourselves

[I. The late Pandit Rajendranath Vidyabhushan.—II. The late Dr, Ganesh Prasad.—III. The late Rai Narendranath Sen, Bahadur.—IV. Inter-University Board, Calcutta Session.—V. Government Grant and the University.—VI. University Recognition of Leaving Certificate of I.M.M.S "Dufferin."—VII. Law Examinations, January, 1935.—VIII. Special University Reader in Oriental Art. —IX. International Folk Dance Festival at London.—X. Dr. S. N. Dasgupta. —XI. University Athletic Club.—XII. International Congress of Scientific Management.—XIII. New Fellows.—XIV.—All-India Institute of Hygiene and Public Health.—XV. University Representatives on the Board of Intermediate and Secondary Education, Dacca.—XVI. Royal Commissioners' Exhibition Scholarships.—XVII. Premchand Roychand Studentship in Arts, 1934.—XVIII. Mr. P. C. Ghosh's Generous Offer—XIX. Affiliation of the Jātīya Āyurvijñān Vidyālaya.]

I. THE LATE PANDIT RAJENDRANATH VIDYABHUSHAN

The death of Pandit Rajendranath Vidyabhushan has come as a shock not only to this University but also to those who have reverence for Sanskrit learning. Pandit Vidyabhushan's connection with this University was long and varied. As a Lecturer in Sanskrit and Bengali in the Post-Graduate Department, as an author, as a speaker and above all as a man of keen intelligence and sound common sense he made his mark among his compeers who had nothing but admiration for his wonderful genius. His vast erudition in *Kāvya* and *Alaṃkāra* is admitted on all hands. His *Kālidāsa* and *Śrīkaṇṭha*, to mention two only of his numerous works, are still regarded as the best specimens of literary criticism. The Sanskrit College, Calcutta where he had in his early days held a substantive appointment, will ever cherish the memory of a dear Pundit who was actively associated with its academic life. Pandit Vidyabhushan had settled in the holy city of Benares after retiring from University service. His literary activities even in retirement won for him an appointment as Lecturer in the Benares Hindu University, which will also mourn his loss.

* * *

II. THE LATE DR. GANESH PRASAD

We have to record with deep regret the sudden death of Professor Ganesh Prasad, D.SC., Hardinge Professor of Higher Mathematics, on March 10, at Agra where he was attending a meeting of the Executive Council of the Agra University. His death removes a distinguished personality from the field of Mathematical Research. As Ghosh Professor of Applied Mathematics (1914-1917) and as Hardinge Professor (1923-1935) of Higher Mathematics he succeeded in inspiring a large number of students to take up original investigation with enthusiasm, and his vast erudition, coupled with his wide range of knowledge and intellectual acuteness, was of great help in putting them on the path of success. His simple life, untiring energy and phenomenal capacity for work were greatly appreciated by his colleagues and students alike. His death has removed a striking personality from the Professoriate of the University and the loss sustained is irreparable.

The Vice-Chancellor and Syndicate on the 14th March last placed on record their profound sense of sorrow at the sad death of Professor Ganesh Prasad, who as an eminent professor of Mathematics and in other capacities had rendered valuable services to the University and to the cause of education in this country. Reference was also made by the Vice-Chancellor at the meeting of the Senate on the 30th March last.

* * *

III. THE LATE RAI NARENDRANATH SEN BAHADUR

Close upon the death of Professor Ganesh Prasad comes the stunning news of the sad and untimely demise of Rai Narendranath Sen, Bahadur, M.A., B.SC., Controller of Examinations. Originally attached to the Registrar's department, the late Rai Bahadur had risen by dint of merit to the eminent position which he came to occupy late in life. Of him it is said that there is no kind of work in the University with which he was not conversant. A man of profound departmental experience and aptitude, he also officiated as Registrar for some time. Those who came in contact with him could not but be impressed by his extreme kindliness and urbanity of manners, which marked him out as a typical gentleman. He was made a Rai Bahadur in 1933.

The Vice-Chancellor and Syndicate, before proceeding to the regular business of the Syndicate on the 19th March last, recorded their high appreciation of the valuable services rendered by the late Rai Bahadur to the University. Reference was also made by the Vice-Chancellor at the meeting of the Senate on the 30th March last.

* * *

IV. INTER-UNIVERSITY BOARD, CALCUTTA SESSION

The tenth annual meeting of the Inter-University Board, India, was held in the Durbhanga Library Building of our University on 26th, 27th and 28th February last. Professor A. R. Wadia, Secretary to the Board, presided, and the meeting was attended by almost all the members of the Board.

The official report of the proceedings have not yet been forwarded to us. The programme, we understand, was heavy. The following are some of the important questions which were tabled for discussion:

University education of women, Interchange of professors between Indian Universities, Sending an Indian Debating Team to England, Uniformity in the standards of pre-medical studies for the medical degrees of different Indian Universities, An Economic Survey of India, Position of Indians born in one Province but domiciled in another, Founding an Institute of Applied Psychology, Power to the Universities to recommend candidates for the examinations conducted by the Public Service Commission, Participation of students of Indian Universities in the scholarships annually awarded by the Royal Commissioners for the Exhibition of 1851, Desirability of instituting a degree for Physical Education in every University, Desirability of instituting a degree or diploma in Journalism in Indian Universities, Desirability of introducing Military Training as a subject at Intermediate Examination and of making use of the University Training Corps facilities in this connection, and How to prevent the unnecessary wastage due to the same subjects being taught in the different Universities.

Besides the above, the Board also considered a resolution sponsored by the University of Dacca, asking them to "protest against the principle approved by the Government of India regarding the disposal of antiquities found in the course of archæological excavations undertaken by foreign bodies in protected areas in India."

* * *

V. GOVERNMENT GRANT AND THE UNIVERSITY

This University has been in correspondence with the Government of Bengal since June 1934 on the subject of the necessity of revising the existing arrangement regarding the recurring grant. The University, as we had occasion to note in these pages (*vide Calcutta Review*, Nov., 1934, p. 260), will, according to the terms of the last financial settlement, not have the benefit of the full amount of Rs. 3,60,000 but will be entitled to a reduced grant of Rs. 2,36,000 only. It was pointed out to Government that unless the full amount was restored, the University could not meet the cost of the various schemes which have been approved both by Government and the University, especially the proposals for revising the grades of pay of the Professors, Lecturers and of the office staff. Unfortunately, Government have not found it possible to give effect to these proposals. They have again been addressed on the subject. The Registrar's letter speaks for itself and we reproduce it below.

To

THE SECRETARY TO THE GOVERNMENT OF BENGAL,

DEPARTMENT OF EDUCATION.

Senate House, the 26th February, 1935.

SIR,

I have the honour to acknowledge receipt of your letter No. 157-Edn., dated the 14th January, 1935, on the subject of an additional grant of Rs. 75,920 applied for in this office letter No. A. 1679, dated the 8th/9th June, 1934, for giving effect to certain schemes which have already been approved both by Government and the University. In this connection I am also to invite your attention to this office letter No. A. 557, dated the 24th September, 1934, on the subject of financial assistance from Government and Government reply thereto, dated the 22nd January, 1935 (letter No. 331-Edn.).

The Vice-Chancellor and Syndicate note with regret that although the Government grant would not have exceeded Rs. 3,60,000, in order to meet the cost of the various schemes, Government have not found it possible to give effect to the proposals for revising the grades of pay of the Professors, Lecturers and of the office staff, which were approved by them in 1932. In view of the decision of Government it does not seem likely that they can be given effect to in the near future.

Government enquire in the letter under reply whether it will be possible for the University to meet the cost of the proposed re-organisation of the system of invigilation at examinations, out of the increased surplus of the Fee Fund during the last two years. In reply I am to state that this will not be possible. It is true that the income of the Fee Fund has increased but the expenditure of the Fund also has substantially increased. Part of this has been the inevitable result of the increased income itself. For instance, the printing expenses of the University have increased by more than Rs. 50,000 during the last three years. Taking the current year's figure the increase will amount to about Rs. 64,000. Similarly the examination expenses increased by about Rs. 35,000 last year and this year they are expected to be about Rs. 59,000 more than what they were four years ago. Further there has been increased expenditure on gratuity and pension charges to the extent of about Rs. 13,000 and also on several other items. As the Vice-Chancellor and Syndicate have already pointed out to Government, the expenditure side was not properly considered at the time when the present financial arrangements were sanctioned.

Again, I am desired to point out that if at the instance of Government the University are to increase their recurring expenditure on certain heads to be paid by the University out of their own funds during the current year or the next, Government will have to undertake to bear the cost, if at a future date the income of the University decreases.

The Vice-Chancellor and Syndicate have already addressed Government regarding the conditions of the present financial assistance received from the public revenues. I am to emphasise in this connection that the grant of Rs. 3,60,000 sanctioned in 1932 represented the first year's deficit only. As was pointed out in your letter No. 907-Edn., dated the 15th March, 1932, the deficits for the succeeding years would substantially increase. During the first year of the new financial settlement the University effected considerable retrenchments as they were not certain how far the decision of Government to sanction a recurring grant representing the first year's deficit would affect the University's finances. Such reductions in 1932-33 amounted to Rs. 50,500. Fortunately for the University the fee income has increased. But this does not certainly mean that the grant should be reduced or Government should not accept liability for schemes of re-organisation which they themselves considered urgent in 1932, particularly when they could be given effect to within the grant of Rs. 3,60,000.

The Vice-Chancellor and Syndicate do not desire to enumerate in this letter all the various schemes which Government have already approved. They are before Government. Since 1932 the University have been considering these and other proposals affecting the future growth and welfare of the University. If the University are to be conducted on efficient lines, if their activities are not to become stagnant, they must be encouraged to move with the times and to introduce reforms which are so vitally necessary. The University have undertaken capital expenditure to the extent of about a lakh and twenty thousand rupees for improvement of accommodation for the library and for increased facilities in this connection. The University are also trying to expand the activities affecting the health and welfare of the students. They celebrated the Foundation Day in January last and spent about Rs. 3,500 for the purpose. The success which it achieved and the response which the University received on the occasion make it incumbent upon them to devise means for affording larger facilities to students in future and this matter is now under their consideration. The University are about to spend nearly Rs. 25,000 for erecting a suitable house for the University Rowing Club which, thanks to the Calcutta Improvement Trust, has now been provided with land near the Dhakuria Lake. Again, the University have to consider the immediate necessity of providing arrangements for the training of teachers, a question which is now assuming great importance in view of the recent changes in the Matriculation Regulations.

As pointed out in previous letters, steps must also be taken to build up a Reserve Fund for the University which the Vice-Chancellor and Syndicate feel cannot be done unless the present conditions of Government grant are altered.

The items noted above indicate only some of the activities of the University. It will be lamentable if these and other similar schemes are not carried into effect for want of funds. The University have now an increased fee-income. The Vice-Chancellor and Syndicate are anxious that the conditions under which the Government grant of Rs. 3,60,000 was sanctioned in 1932 should be reconsidered in a manner which, while not increasing the financial burden of Government undertaken in 1932, would make it possible for the University with the joint help of Government grant and an increased fee-income to carry on a progressive policy of reform and reconstruction, the need for which is acknowledged by all who are interested in the welfare of this province. The Vice-Chancellor and Syndicate would conclude by saying that it will indeed be regrettable if the present opportunity for reconstruction is not taken advantage of and if Government insist on reducing their grant on technical grounds.

I have the honour to be,
SIR,
Your most obedient servant,

J. CHAKRAVORTI,
Registrar.

* * *

VI. UNIVERSITY RECOGNITION OF LEAVING CERTIFICATE OF I.M.M.T.S. " DUFFERIN."

In pursuance of the policy of training officers for the Indian Mercantile Marine, the Government of India, Department of Commerce, have of late extended the sphere of work of the I.M.M. Training ship "Dufferin". and have included the training of cadets intending to go to sea as Engineering Officers, when fully qualified, in addition to the training of cadets for the Executive Branch of that profession. It will be recalled that in June, 1929, the Syndicate, on the report of the Committee which considered the question of recognition of the Leaving Certificate for the Executive cadets of the said Training ship as equivalent to the Matriculation Examination Certificate of this University, sanctioned admission of the student who passed the ship's examination into the 1st-year Class of a college, affiliated to this University, provided he passed in one of the Vernaculars mentioned in Section 9 (4) of Chapter XXX of the Regulations, before proceeding to the Intermediate Examination of this University. Recently the question of a similar recognition for the Engineering cadets of the said Training ship came before the Syndicate on the representation of the Secretary, Governing Body, I.M.M.T.S. " Dufferin." We are informed that the Syndicate have granted the same recognition as they extended to the Executive cadets.

* * *

VII. LAW EXAMINATIONS, JANUARY, 1935.

A report of the result of the Final Examination in Law held in January last was published in the March number of the *Review*. The results of the Preliminary and the Intermediate Examinations which are now to hand, are reported below:—

The number of candidates registered for the Preliminary Examination in Law held in January last was 596 of whom 56 were absent. 540 candidates actually sat for the examination and 324 passed. Of these 17 were placed in Class I and 307 in Class II, the percentage of pass being 60.

The number of candidates registered for the Intermediate Examination in Law, held in January last was 397 of whom 40 were absent. 357 candidates actually sat for the examination and 239 passed. Of these 23 were placed in Class I and 216 in Class II, the precentage of pass being 66·6.

* * *

VIII. SPECIAL UNIVERSITY READER IN ORIENTAL ART

Professor Zoltan de Takaes, Director, Francis Hopp Museum of Eastern Asiatic Arts, Budapest, Hungary has been appointed a special University Reader to deliver a course of lectures on one or more topics on Oriental Art.

* * *

IX. INTERNATIONAL FOLK DANCE FESTIVAL AT LONDON

Mr. G. S. Dutt, I.C.S., Founder-President, All-India Folk Dance and Song Society, who is proceeding to London in May next, has been requested by this University to attend the International Folk Dance Festival as its representative.

* * *

X. DR. S. N. DASGUPTA

The University of Rome has invited Dr. S. N. Dasgupta, M.A., PH.D. (Cal.), PH.D. (Cantab.), Principal, Sanskrit College, Calcutta, to deliver a course of lectures at the Istituto Italiano per il Medio Ed Estremo Oriente. Dr. Dasgupta has also been invited to deliver lectures at the Universities of Vienna, Copenhagen, Lund, Upsala and Madrid. The University has placed him on deputation.

* * *

XI. UNIVERSITY ATHLETIC CLUB

Mr. Satischandra Ghosh, M.A., Secretary, Councils of Post-Graduate in Arts and Science, and Mr. Jogeschandra Chakravorti, M.A., Registrar, have been appointed Chairman and Treasurer respectively of the Committee of Management of the University Athletic Club for the year 1935-36.

* * *

XII. INTERNATIONAL CONGRESS OF SCIENTIFIC MANAGEMENT

The Sixth International Congress of Scientific Management will be held in London in July, 1935. Dr. Jogendrachandra Bardhan, D.SC., Sir Rashbehary Ghose Fellow, who will be in London at the time of the Congress, will, we understand, act as the representative of this University on the Congress.

* * *

XIII. NEW FELLOWS

Mr. H. A. Stark, B.A., Dr. T. Ahmed, M.B., D.O.M.S., F.R.C.S., Professor Shahid Suhrawardy, B.A. (Oxon.), and Professor J. P. Niyogi, M.A., PH.D., have been appointed Ordinary Fellows of this University.

We extend a cordial welcome to the new Fellows.

* * *

XIV. ALL-INDIA INSTITUTE OF HYGIENE AND PUBLIC HEALTH

We understand that from the commencement of the session 1935-36 the All-India Institute of Hygiene and Public Health, Calcutta, will be affiliated to this University to impart instruction in subjects for the D.P.H. and will also be recognised as an institution under Sec. 2 (*b*) Chap. L-A, of the Regulations (D. Sc. in Public Health). A great opportunity will thus be afforded to local physicians to study systematically and under ideal conditions the problem of public health which is the supreme problem now exercising the minds of our countrymen. The public health of Bengal has gone from bad to worse and the condition here is more deplorable than in other provinces. It will be a blessing indeed if the Institute, though it ministers to all-India requirements, be specially mindful of what ought to be its first and foremost concern, the amelioration of the health of the province where it is situated.

* * *

XV. UNIVERSITY REPRESENTATIVES ON THE BOARD OF INTERMEDIATE AND SECONDARY EDUCATION, DACCA

The undermentioned gentlemen have been appointed to represent this University on the Board of Intermediate and Secondary Education, Dacca, for the year 1935-36:—

Dr. Harendracoomar Mookerjee, M.A., PH.D.
Pramathanath Banerjee, Esq., M.A., B.L., Barrister-at-Law.

* * *

XVI. ROYAL COMMISSIONERS' EXHIBITION SCHOLARSHIPS

In our issue of June, 1934, we had occasion to advert to the subject of participation of qualified Indian students in the scholarships annually awarded by the Royal Commissioners for the Exhibition of 1851. It will be recalled that last year the Registrar addressed a letter to the Secretary to the Government of Bengal, Department of

Education, who was requested to move the Government of India to take early steps so that Indian Universities might no longer be denied the privilege of recommending qualified students for one or more of the aforesaid scholarships. Unfortunately, the Commissioners, while they fully realise that the Universities of India are producing the type of students which the scheme is intended to benefit, have not found it possible to assign even one award to India.

We reproduce below the correspondence that passed on the subject:—

(*i*) FROM

THE REGISTRAR,
CALCUTTA UNIVERSITY,

To

THE SECRETARY TO THE GOVERNMENT OF BENGAL
DEPARTMENT OF EDUCATION, WRITERS' BUILDINGS, CALCUTTA.

Senate House, dated the 17th May, 1934.

SIR,

With reference to the correspondence resting with your letter No. 1340-Edn., dated the 13th April, 1934, regarding the participation of the students of Indian Universities in the scholarships annually awarded by the Royal Commissioners for the Exhibition of 1851, I am desired by the Vice-Chancellor and Syndicate to inform you that the Inter-University Board had already been addressed on the subject and the matter will be considered by the Board at its next meeting. The University, however, feel that it will be more effective if the Government of Bengal also move in the matter.

In this connection it may be pointed out that since 1922 these scholarships have been divided into two categories, *viz.*, (1) overseas scholarships, and (2) senior studentships. Under the present arrangements Indians are entitled to senior studentships only, if recommended by any British University, while the overseas scholarships are altogether denied to them although these were originally intended to be awarded to selected students of 'overseas' Universities—(obviously including Indian Universities), who had already completed full University course and given evidence of capacity for scientific research. There is no denying the fact that the Universities of India have already produced scientists of great eminence and their advanced students are holding their own against those of any other University. So far as the 'overseas' Universities of the British Empire are concerned, the position of the Indian Universities can, therefore, be no longer regarded as inferior in any way to that of any other University. This differential treatment meted out to the Indian Universities may be due to the fact that when as far back as 1891, these scholarships were awarded for the first time, the position of the Indian Universities in the field of scientific studies and research was not what it is to-day. In view of the provision made by Indian Universities for higher studies and research and also of the admittedly high standard attained by Indian students in this respect, it is but natural to expect that the decision made by the Commissioners nearly half a century ago should now be modified so as to admit Indian students to the privilege so long denied to them. The authorities of the University feel confident that a proper representation of the case to the Royal Commissioners—specially by the Government of India, Department of Education, Health and Lands, in view of the all-India character of the question—will result in the removal of an invidious distinction.

I am, therefore, to request that the Government of Bengal will be so good as to move the Government of India, Department of Education, Health and Lands, on the subject.

I have, etc.,

J. CHAKRAVORTI,
Registrar.

(*ii*) FROM

G. S. BAJPAI, ESQ., C.I.E., C.B.E., I.C.S.

SECRETARY TO THE GOVERNMENT OF INDIA,

To

HIS MAJESTY'S UNDER-SECRETARY OF STATE FOR INDIA,

SERVICES AND GENERAL DEPARTMENT, INDIA OFFICE, LONDON.

Participation of students of Indian Universities in the Scholarships annually awarded by the Royal Commissioners for the Exhibition of 1851, London.

Simla, dated the 26th July, 1934.

SIR,

I am directed to forward for the information of the Secretary of State a copy of a letter from the Government of Bengal, No. 633-T. Edn., dated the 11th June, 1934, together with its enclosures, on the subject mentioned above.

The scholarships awarded by the Royal Commissioners for the exhibition of 1851, London, are intended to enable selected students of overseas Universities, who have already completed a full university course and given evidence of capacity for scientific investigation, to devote themselves for two years to research work under conditions most likely to equip them for practical service in the scientific life of the British Empire. The Government of India agree with Calcutta University that the Universities of India have already produced scientists of great eminence, and they are confident that there are Indian science students who reach the very high standard required for these scholarships. The task of selecting such students will be rendered easier by the recent decision of the Inter-University Board to undertake the preparation of a bibliography of the Doctorate theses in Arts and Science written in India provided that such theses have been accepted by recognised Indian Universities as being suitable for publication.

It has not been considered advisable to collect the opinions of provincial Governments and of universities on this proposal as such action would take time; and the Government of India are confident that the views of Calcutta University would be shared by all concerned. If, however, the Secretary of State is of opinion that their views should be specifically ascertained, such action will be taken.

I am accordingly to request that, if the Secretary of State has no objection, the proposal of Calcutta University may be placed before the Royal Commissioners for the Exhibition of 1851.

I have, etc.,

G. S. BAJPAI,

Secretary.

(*iii*)

INDIA OFFICE.

WHITEHALL.

S. W. I.

The 29th September, 1934.

SIR,

I am directed by the Secretary of State for India in Council to forward for the consideration of the Commissoners for the Exhibition of 1851, copy of a letter from the Government of India transmitting, with their support, a request by the Vice-Chancellor and Syndicate of the University of Calcutta that Indian Universities may be permitted to nominate candidates for the scholarships awarded anually by the Commissioners to selected students from Overseas Universities.

In the opinion of the Secretary of State in Council the Government of India are justified in their view that the Universities of India are capable of producing science students of the standard demanded of candidates for the scholarships in question and he therefore trusts that the Commissioners may be able to see their way to accede to the request.

I am, etc.,

F. W. H. SMITH.

To Secretary to the Royal Commission for the
Exhibition of 1851, 1 Lowther Gardens,
Exhibition Road, S. Kensington, S. Q. 7.

(iv)

1 Lowther Gardens,
Exhibition Road, S. W. 7.
The 22nd November, 1934.

SIR,

I am directed by the Royal Commissioners for the Exhibition of 1851 to transmit for the information of the Secretary of State for India in Council the following reply to your letter S. & G. 2838-34 , dated the 29th September last, with enclosures, on the subject of the participation of India in the annual allotment of the Commissioners' Overseas scholarships.

The Commissioners have the fullest sympathy with India's desire to be included in their Overseas scholarships Scheme, because it is realised, and has been realised for some years, that the Universities of India are producing the type of student which the scheme is intended to benefit.

Unfortunately, however, with the limited fund available for these scholarships, the Commissioners cannot see their way to increasing the number of the awards and the scheme of allotment in its present form does not lend itself to any such adjustment as would be necessary in order to assign even one award to India.

Moreover, even their present scholarship expenditure may have to be curtailed in order to meet a substantial engagement to H. M. Government in connection with building operations at South Kensington.

While, therefore, the Commissioners regret that they can hold out no immediate hope of their being able to accede to the request of the Government of India, they wish the Secretary of State to be assured that it would give them great pleasure to include India in the distribution of their scholarship awards, should their financial position at any time improve.

I am, etc.,

M. SHAW.
Secretary.

The Under-Secretary of State for India,
Services and General Department,
India Office, Whitehall, S. W. I.

* * * *

XVII. PREMCHAND ROYCHAND STUDENTSHIP IN ARTS, 1934

Mr. Jyotsnakanta Basu, M.A., and Mr. Dineschandra Sarkar, M.A., have just been admitted to the Premchand Roychand Studentship in Literary Subjects for the year 1934. Mr. Basu's subject of dissertation was (*i*) *The Aimol Kukis of Manipur*, and (*ii*) *The Marings of Manipur*, while Mr. Sarkar submitted his thesis on *Dynastic History of the Eastern Deccan from 200 A.D. to 600 A.D.*

We offer them our warmest congratulations.

* * *

XVIII. Mr. P. C. Ghosh's Generous Offer

We are glad to announce that one of our distinguished scholars, Professor Praphulla Chandra Ghosh of the Presidency College, who is also a Lecturer in English in the Post Graduate Classes, has offered a sum of Rs. 30,000 to this University to form a special fund for translation into Bengali of standard works in Sanskrit, Pali and other oriental classical languages. The offer is doubly welcome, first, because it seeks to commemorate a monumental work of Rai Saheb Ishan Chandra Ghosh, the donor's father, whose contribution to Bengali literature has been most valuable, and secondly, because it comes at the most opportune moment when the bounds of our vernacular literature are being enlarged and the need of funds is keenly felt. The letter which Mr. Ghosh has addressed to the Vice-Chancellor, Mr. Syamaprasad Mookerjee, is set out below.

1/3, Prem Chand Boral Street,
Calcutta.

March 29, 1935.

Dear Mr. Vice-Chancellor,

I intend making over to the University 3½ % G. P. Notes of the face value of Rupees Thirty thousand to form a special fund of translation into Bengali, by competent scholars, of standard works in Sanskrit, Pali and other oriental classical languages. If I live to see good results of the scheme proposed, I may add to the amount to make it work better.

I shall be thankful if you will kindly let me know if the University will favour me by accepting this humble offer on the following terms :—

(1) The series, which the University will undertake to print and publish, are to be named "*Īśān Anuvādamālā*" (Isan Translation Series) after my father, Srijukta Isanchandra Ghosh, in recognition of his monumental translation into Bengali of the entire Jatakas from Pali, which involved more than sixteen years' hard, single-handed labour.

(2) The series are to be classified according to the original languages (somewhat after the fashion of the Loeb Classical Series in which the Greek and the Latin books are distinguished even externally by green and by red binding cloth).

May I suggest in this connexion that the profits arising from the sale of "Jātakamañjarī," recently prepared by my father as a gift to the University, be set apart and amalgamated with the fund I propose to endow ?

Details of the working of the scheme may be settled by the University after my offer is accepted.

Yours sincerely,
Praphulla Chandra Ghosh.

The Senate has accepted the generous offer with thanks.

* * *

XIX. Affiliation of the Jātīya Āyurvijñān Vidyālaya

After a heated debate, the Senate at its meeting held on the 30th March last, granted affiliation to the Jātīya Āyurvijñān Vidyālaya up to the Preliminary Scientific M. B. standard with effect from the commencement of the next session. The institution has been in existence for fifteen years. For the last ten years, it has been preparing students for the State Faculty of Medicine. Besides possessing the necessary qualifications of an up-to-date medical institution, it enjoys an annual grant of Rs. 54,000 from the city corporation. It has also obtained help from Government from time to time and from various other sources.

NOTIFICATIONS.

I. LADY TATA MEMORIAL TRUST.

Scientific Research Scholarships, 1935-36.

1. Applications are invited for Ten Scientific Research Scholarships of the value of Rs. 150 per month each for the year 1935-36.

2. The Scholarships are open to men and women and will be tenable for a period of twelve months commencing from the 1st July, 1935. Any or all the Scholarships may be extended for a further period of twelve months, within the discretion of the Trustees. All old scholars who desire renewal should re-apply.

3. Applicants, who must be of Indian nationality, must be Graduates in Medicine or Science of a recognised University. They must undertake to work whole-time and will be debarred from private practice. In the duration of the period of his scholarship or award the recipient of the benefit shall devote himself to the work before him to the entire satisfaction of the Trustees, who reserve the right to withhold payment on the recommendation of the Advisory Committee.

4. The subject of scientific investigation which they may select must have a bearing directly or indirectly on the alleviation of human suffering by disease.

5. Applications must be forwarded through the Director of a recognised Research Institute or Laboratory where the candidate proposes to work and must be accompanied by a letter from the Director stating that he has critically examined the details of the proposed Research that he approves of the general plan and that he is willing, as far as possible, to guide and direct the investigation and give laboratory facilities.

6. Candidates will be required to furnish the following additional information in their application, along with certificates of physical fitness and character:—

(*a*) Full Name;
(*b*) Age;
(*c*) Sex;
(*d*) Permanent Address;
(*e*) Details of Academic Career;
(*f*) Particulars of their past and present Research qualifications;
(*g*) Particulars of the proposed Research;
(*h*) What other emoluments, scholarships and pay they are in receipt and the amount, if any.

7. Applicants must give (*a*) a short résumé on the subject indicating present state of knowledge and (*b*) details of the proposed research indicating (*i*) the methods intended to be employed, (*ii*) previous experience in the use of these methods and (*iii*) the experiments to be carried out.

8. Applications, which must be typed, must give full particulars in the order indicated above and must be addressed to the Secretary, THE LADY TATA MEMORIAL TRUST, BOMBAY HOUSE, BRUCE STREET, FORT, BOMBAY, so as to reach him *not later than 15th April, 1935.*

9. Applicants are warned that any canvassing, direct or indirect, of the Trustees or Members of the Selection Committee, will entail disqualification, and also that the scholarships are liable to be terminated without any notice on receipt of any unfavourable report from the Director under whom a scholar may be working.

10. The result of the selection will be announced on the 18th June 1935 and the successful candidates will be required to report themselves for duty, to their respective Directors, on the 1st July, 1935.

11. Scholars will be required to submit periodical progress report every six months to the Secretary of the Trust through the Directors and with their remarks of the work done.

II. ROYAL ITALIAN UNIVERSITY FOR FOREIGNERS' PERUGIA.

The Royal Italian University for Foreigners, Perugia, have made provisions of the following courses for foreigners:

(1) Courses in advance culture: Politics, History, Literature, Art, and Scientific thought in Italy.
(2) Special courses in Etruscology.
(3) Courses of Italian Language.
(4) Courses of Italian Literature, Political History and the History of Art.

The students can live in families at 12-25 lire per day and in Student's Hostel at 360 lire per month. It is well known that the Italian Steamer Companies and the Railway Authorities offer concessions to foreign students travelling to Italy. Those interested in these courses may consult the necessary papers at the office of the University Students' Information Bureau, Senate House, Calcutta.

In Germany during the summer holidays the different Universities, *viz.*, Berlin, Bonn, Dresden, Frankfurt, Hamburg, Jena, Koln, Munchen, etc., have arranged the following courses of studies:

General Language and Culture growth in Germany, Medicine, Music, General Sciences, Genetics, Technology, Theology, and Law.

Interested students will have access to the details at the University Students' Information Bureau Office, Senate House, Calcutta.

III. PUBLIC SERVICE COMMISSION (INDIA).

(*i*) Applications are invited for the post of a Chief Mining Engineer for the Northern India Salt Revenue Department. Candidates should hold a diploma or degree of a recognised school of mines, should have a thorough knowledge of geology and must have at least five years' experience in a mine. Knowledge of the principles of commercial accounting will be considered an additional qualification. Pay Rs. 1,000-50-1,400. Age between 30 and 40 years. Appointment for five years, terminable by six months' notice on either side. Probation six months. Government servants eligible if permitted to apply by their Departments. *Last date for receipt of applications 22nd April, 1935.* Prescribed application forms and further particulars can be obtained from the Secretary, Public Service Commission, Delhi. Applicants for forms must mention the name of the post.

(*ii*) Applications are invited for the post of Physiological Chemist attached to the Imperial Institute of Agricultural Research at its sub-station at Bangalore. (Women not eligible.) 2. Government servants eligible if permitted to apply by their Departments. 3. Candidates should (*a*) have a post-graduate degree in Chemistry or its equivalent ; (*b*) have published original papers dealing with research of the Chemistry of animal nutrition; and (c) have had considerable experience (preferably not less than five years) of work at a laboratory dealing with the chemical problems of animal nutrition. 4. Pay (for persons other than members of the Indian Agricultural Service) Rs. 275-300 (Probationary Period)-325-25-650 (Efficiency Bar)-35-1,000 *plus* special pay of Rs. 150, per mensem. Initial pay according to age, qualifications and experience. If an officer already in permanent Government service is appointed, his pay will be fixed with due regard to the substantive pay which he is drawing, and if he is also a member of the Indian Agricultural Service he will be given an additional pay in the scale of Rs. 200-50-400. 5. Post permanent. Probation two years. 6. *Last date for receipt of applications 16th April, 1935.* Prescribed application forms and further particulars may be obtained from the Secretary. Public Service Commission, Delhi. Applicants for forms must mention the name of the post.

IV. SPECIAL GOVERNMENT GRANT FOR PHYSICAL TRAINING.

The following letter has been addressed by the Physical Director, Bengal, to the Principals of all Aided Colleges in Bengal.

FROM

The Physical Director, Bengal,

To

Principals of all aided Colleges in Bengal.

Calcutta, the 21st February, 1935.

SIR,

I have the honour to refer to the subject of physical education for College students, and to state that during the year 1935-36 Government have allotted special grants amounting to Rs. 20 per month for Aided Colleges, which meet the following conditions :—

(a) Employ graduate instructors who hold the diploma of the Madras College of Physical Education or of the Bengal Government Training Centre in Physical Education, and pay them a salary of not less than Rs. 70 per month.

(b) Make physical education compulsory for first-year students.

(c) Impose sports fee of not less than Rs. 4 (Rupees four) per annum.

Should you desire such a grant, you should apply to this office giving full particulars of the Instructor appointed and the salary paid.

2. I have also to state that during the year 1935-36 special stipends of Rs. 20 each per month will be available for young graduates of proved athletic ability deputed by Aided Colleges for training at the Government of Bengal Training Centre in Physical Education, Calcutta. An application for deputation should be made before the end of April, 1935, if it is desired to send a candidate.

A copy of the prospectus of the Government Training Centre in Physical Education is enclosed herewith, for your information.

I have the honour to be,
SIR,
Your most obedient servant,
K. N. ROY,
Physical Director, Bengal (in Charge).

V. ADMISSION OF FOREIGN STUDENTS TO THE EGYPTIAN UNIVERSITY AND OTHER HIGH SCHOOLS IN EGYPT.

Several Eastern Governments have expressed the desire that facilities be accorded to those of their nationals who, having completed their secondary studies in their own respective countries would be willing to pursue their higher instruction in Egypt. The Egyptian Ministry of Education with a view to meeting that desire and enabling such foreign students to benefit from the educational resources of Egypt, has decided to allow them to be admitted into the Egyptian University and other Higher Schools on the following conditions :—

1. That the demand for admission should be recommended by the Government of the country to which the student belongs, and accompanied by the diploma already obtained.
2. The demand will be examined by the Egyptian University or High School in order to ascertain if the student is able to follow its teaching, and a probation examination will be set if necessary.
3. The student must pass a medical examination.
4. If the student wishes to specialize in one or several subjects, the University must approve of his choice, and he must pass the same examination as other students.
5. The student should be present in September in order not to miss any part of the syllabus.

The Government of India will afford the necessary facilities to such students whose applications may be submitted to them by the local Governments concerned for transmission, through the proper channels, to the Egyptian Government. Students intending to proceed to Egypt for higher studies should, of course, only be granted passports if they are considered personally and otherwise suitable.

SILVER JUBILEE

1910-1935

George R. I.

India 1911–12.

HIS MAJESTY THE KING-EMPEROR

SILVER JUBILEE
1910-1935

Mary

India 1911. 12.

HER MAJESTY THE QUEEN-EMPRESS

SENATE HOUSE,
CALCUTTA.

2nd May 1935

The University of Calcutta offers to Their Majesties its loyal and dutiful greetings on the auspicious occasion of the celebration of Their Majesties' Silver Jubilee. The University recalls with pride and pleasure its association with the Royal House having on its Roll of Honorary Graduates three successive Princes of Wales including His Majesty. This University had the proud privilege of presenting an Address of Welcome to Their Majesties on the occasion of their visit to India. The University has preserved His Majesty's memorable reply in letters of gold which has served as a source of inspiration to the University in its humble efforts towards the educational advancement of the country. The University prays for the long lives of Their Majesties, their peace and happiness and fervently hopes that their reign will witness the realisation of India's cherished ideals and aspirations.

Syamaprasad Mookerjee
Vice-Chancellor.

THE CALCUTTA REVIEW

MAY, 1935

THE ROYAL HOUSE AND OUR UNIVERSITY

ON the sixth May, 1935, will be celebrated throughout the British Empire the Silver Jubilee of the accession of King George V, Emperor of India. The public mind throughout the Empire will recall with renewed interest the noble part which Their Majesties have played in the events of the past quarter of the century. We of this University heartily join in the rejoicings of the great occasion and in the homage of loyalty that is to be paid to Their Imperial Majesties. On such an occasion as this our memory naturally dwells upon the long and intimate association with the Royal House which it has been the privilege of this University to enjoy, an association which possesses, in the words of Sir Asutosh Mookerjee, "a hereditary character."

On the 3rd January, 1876, our University had the honour and privilege to confer, for the first time in her history, the Degree of Doctor of Law, *Honoris causa*, on His Royal Highness Albert Edward, Prince of Wales (subsequently, King Edward VII), who was pleased to come to India on a gracious visit. It was a memorable day for this University, for it was with his signature that the University Register of Honorary Degrees was opened.

Thirty years later, on the 5th January 1906, the Honorary Degree of Doctor of Law was conferred on King Edward's Heir-Apparent, His Royal Highness George Frederic Ernest Albert, Prince of Wales, as our present King-Emperor then was. Six years later when he visited India once more as His Imperial Majesty King George V, to celebrate his Coronation at Delhi, His Majesty was graciously pleased to receive an Address from the University at Government House, Calcutta, on the 6th January, 1912. To that Address he gave a memorable reply. Hardly had ten years elapsed when the University again had the opportunity of welcoming another representative of the Royal House. The Honorary Degree of Doctor of Law was conferred upon the present Prince of Wales when His Royal Highness visited India in 1921.

We reproduce below from the University records the Address that was presented to Their Majesties the King-Emperor and the Queen-Empress of India and His Majesty's Reply. We also reproduce in chronological order the Special Convocation Addresses delivered on the occasion of the conferment of Honorary Degrees on the Princes of Wales, in 1876, 1906 and 1921. The Reply by His Royal Highness, the Prince of Wales, in 1921, is also reproduced. We also publish the *facsimile* of the portions of our Register of Honorary Degrees containing the signatures of Their Royal Highnesses. The two autographed portraits of Their Majesties presented to the University in 1912 are reproduced as *frontispieces*.

I

PRESENTATION OF THE UNIVERSITY ADDRESS TO THEIR IMPERIAL MAJESTIES THE KING-EMPEROR AND QUEEN-EMPRESS

The 6th January, 1912

His Imperial Majesty the King-Emperor having signified his pleasure to receive an Address from the University at the Government House on Saturday, the 6th January, 1912, at 10-30 A.M., invitations were issued by the Registrar to the Fellows of the University to attend the function. With the gracious permission of the King-Emperor, the

Registered Graduates of the University were also invited to attend by way of a special privilege. At a quarter past 10 A.M. the Fellows of the University, headed by His Honour the Rector and the Hon'ble the Vice-Chancellor, assembled in the Throne Room in full academic robes, while the Registered Graduates wearing University Gowns and hoods of their respective Degrees were accommodated in the adjoining Marble Hall.

Before entering the Throne Room, the King-Emperor was graciously pleased to call for the Vice-Chancellor and to present to him portraits of Their Imperial Majesties to be preserved by the University as mementoes of Their Majesties' visit to Calcutta.

At 10-30 A.M., His Excellency the Viceroy wearing the robe of the Chancellor of the University joined the assembly in the Throne Room, and a few minutes later His Majesty the King-Emperor entered and was received by His Excellency the Chancellor, His Honour the Rector and the Hon'ble the Vice-Chancellor, the whole assembly rising from their seats and the Band playing the National Anthem.

His Excellency the Chancellor having obtained permission of the King-Emperor, the Hon'ble the Vice-Chancellor, Sir Asutosh Mookerjee, KT., C.S.I., read the Address, which was as follows:

"MAY IT PLEASE YOUR MAJESTIES,

"It is with feelings of the deepest devotion and loyalty that we, the representatives of the University of Calcutta, avail ourselves of the high privilege of approaching Your Gracious Majesties with an Address. With all Indians we share the enthusiastic gratitude due to the great Sovereign and his Consort who have vouchsafed to give to their affection and regard for our beloved country the most powerful and eloquent expression by coming to celebrate in India at our old Imperial city, the Coronation which took place in London last June. In addition we, the members of the Calcutta University, remember with special pride and gratitude the time, now six years ago, when Your Imperial Majesty, then Prince of Wales, graciously consented to join the ranks of our Honorary Doctors of Law. Nor do we fail to recall to mind the occasion when Your Gracious Majesty's august father, King Edward VII of revered memory, conferred on the University a similar high honour and thereby inaugurated a connexion between the Royal House and our University which, we are proud to think, thus already possesses a hereditary character.

"We, however, on the present auspicious occasion, may perhaps venture to claim that we represent not the University of Calcutta, only, but the entire body of the Indian Universities, and taking an even wider view of the situation, that entire, ever increasing, section of the Indian people which has had a University education. In this widely representative capacity we humbly crave leave to give expression to a special feeling of gratitude. The inestimable advantages and blessings, for which India is indebted to its connexion with Great Britain, are of so manifold a nature that we cannot undertake even to touch on them as a whole ; but there is one boon, and this surely one of the greatest, to which the representatives of the Universities feel entitled, nay bound, to refer specially—we mean the access which the union of the two countries has given us to the priceless treasures of modern Western knowledge and culture, literature and science. We Indians, no doubt, look back with pride and reverence to what, in the days of old, our forefathers accomplished in the fields of thought and knowledge ; but we at the same time fully realize that, in order to advance the greatness and happiness of our country and to re-conquer for it an honourable place among the great progressive nations of the world, we must, in the first place, strenuously endeavour to arm ourselves with all the knowledge, all the science, all the skill of the West. When, therefore, appearing before our Gracious King-Emperor, who symbolizes to us in his own person as it were the happy union between Great Britain and India and all the blessings springing from it, we, the representatives of the Indian Universities, feel strongly urged to give expression to a feeling of deep gratitude—gratitude to Providence for the kind dispensation which has tied the fates of India to those of a Western country so advanced and enlightened as Great Britain,—gratitude to our rulers who long ago initiated and ever since have adhered to a far-sighted and sympathetic policy of public instruction and education through the beneficent action of which the light of modern knowledge is gradually spreading through the whole length and breadth of the land. And with this expression of gratitude it behoves us to couple a further assurance. We humbly request permission to assure Your Gracious Majesties that the Indian Universities, which are the leaders in the great intellectual movement that at present is reshaping India, are vividly conscious of the very weighty responsibilities which this their place and function impose on them. They realize that it is their duty not only to promote and foster but also to guide and control the country's advance on the paths of enlightenment and knowledge, and to provide safeguards as far as it is in their power, so that the enthusiasm which a sudden widening of the intellectual horizon is apt to engender in youthful minds may not tend to impair or weaken those great conservative forces without the constant silent action of which no nation can achieve true greatness and well-being—the forces of respect for order, reverence for law and good custom, loyalty to established authority. We venture to assure Your Gracious Majesties that the Indian Universities, while ambitious to be leaders in a boundless intellectual advance, are no less anxious to act as centres of stability—moral, social and political; that they will ever view it as a supreme duty to strengthen the bonds which connect India with Great Britain and the Royal House; and that they rejoice in the thought that it may be given to them to contribute their share towards the successful accomplishment, under Providence, of that great task which the world-wide British Empire has taken upon itself for the good of Humanity.

We beg to subscribe ourselves,
YOUR MAJESTIES'
Most loyal and most obedient subjects,

Hardinge of Penshurst, *Chancellor*
F. W. Duke, *Rector*
Asutosh Mookerjee, *Vice-Chancellor*
G. Thibaut, *Registrar*

L. Jenkins
R. S. Copleston
Guy Fleetwood Wilson
R. W. Carlyle
J. L. Jenkins
Harcourt Butler
Syed Ali Imam
G. W. Küchler
Gooroo Dass Banerjee
Ahmad
Mahendranath Ray
Kailaschandra Bose
Nilratan Sircar
Phanibhushan Mukerji
J. N. Das Gupta
S. C. Mahalanobis
Paul Brühl
Muhammad Yusoof
C. P. Lukis
Lalmohan Doss

Krishnachandra Banerji
Prafullachandra Ray
Satischandra Vidyabhushan
Leonard Rogers
C. W. Peake
F. A. Slacke
Binayendranath Sen
F. P. Maynard
Jnanchandra Ghosh
Haranchandra Banerjee
C. P. Caspersz
A. Earle
F. C. Turner
E. O'Neill, S.J.
Richard Harington
R. N. Mukerjee
Alexander Thomson
E. P. Harrison
Kumudinikanta Bandyopadhyay
D. N. Mallik

Girindranath Mukerjee
S. C. Bagchi
H. H. Hayden
Herambachandra Maitra
Debaprasad Sarbadhikari
Bhupendranath Basu
Adharchandra Mukerjee
Chunilal Bose
Henry Stephen
George Francis Angelo Harris
Kedarnath Das
Upendranath Brahmachari
E. Denison Ross
Brajendranath Seal
Rajendrachandra Sastri
Francis James Drury
G. H. B. Kenrick
W. A. J. Archbold
Pandeya Ramavatara Sarma
Dineshchandra Sen
Lalitmohan Chatterjee
Manohar Lal
Janakinath Bhattacharyya
Phanindralal Gangooly
J. A. Murray
J. T. Calvert
E. H. Roberton
Annadaprasad Sircar
G. Findlay Shirras
W. B. MacCabe
C. R. M. Green
Jnanranjan Banerjee
Birajmohan Majumdar
Baidyanath Narayan Sinha
Kalipada Basu
Evan E. Biss
Kamalud Din Ahmad
B. K. Finnimore
R. J. Barrow
Bidhubhushan Goswami
Owston Smith
W. G. Brockway
F. W. Sudmersen
R. W. F. Shaw
R. G. Milburn"

* * *

His Majesty the King-Emperor's Reply

"I recall with pleasure the occasion on which, six years ago, I received from the University of Calcutta the Honorary Degree of a Doctor of Law, and I am glad to have an opportunity to-day of showing my deep and earnest interest in the higher education of India. It is to the Universities of India that I look to assist in that gradual union and fusion of the culture and aspiration of Europeans and Indians on which the future well-being of India so greatly depends. I have watched with sympathy the measures that from time to time have been taken by the Universities of India to extend the scope and raise the standards of instruction. Much remains to be done. No University is now-a-days complete unless it is equipped with Teaching Faculties in all the more important branches of the Sciences and the Arts, and unless it provides ample opportunities for Research. You have to conserve the ancient learning and simultaneously to push forward Western science. You have also to build up character, without which learning is of little value. You say that you recognise your great responsibilities. I bid you God-speed in the work that is before you. Let your ideals be high and your efforts to pursue them unceasing and, under Providence, you will succeed.

"Six years ago I sent from England to India a message of Sympathy. To-day in India I give to India the watchword of Hope. On every side I trace the signs and stirrings of new life. Education has given you hope ; and through better and higher education you will build up higher and better hopes. The announcement was made at Delhi by my command that my Governor-General in Council will allot large sums for the expansion and improvement of education in India. It is my wish that there may be spread over the land a network of schools and colleges, from which will go forth loyal and manly and useful citizens, able to hold their own in industries and agriculture and all the vocations in life. And it is my wish, too, that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort, and of health. It is through education that my wish will be fulfilled, and the cause of education in India will ever be very close to my heart.

"It is gratifying to me to be assured of your devotion to Myself and to my House, of your desire to strengthen the bonds of union between Great Britain and India, and of your appreciation of the advantages which you enjoy under British Rule. I thank you for your loyal and dutiful address."

II

SPECIAL CONVOCATION

The 3rd January, 1876

A Special Convocation was convened to confer the Degree of Doctor of Law, *Honoris causa*, on His Royal Highness Albert Edward, Prince of Wales. The Hon'ble Arthur Hobhouse, Q.C., the Vice-Chancellor, delivered the following speech:

"MY LORD,

"It devolves upon me as Vice-Chancellor of this University to present to Your Lordship His Royal Highness the Prince of Wales, to receive the Degree of Doctor in Law.

"It is customary in our English Universities that the merits of each recipient of an Honorary Degree should be set forth by the official who presents him. In the case of the Heir-Apparent to the English Throne, I think that such eulogy may most fittingly be omitted. But I may yet say a few words suggested by the occasion of the first gift of an Honorary Degree by this University.

"My Lord, it is often imputed to us English Rulers of India that we are in too great a hurry to introduce European ideas, and that we thus plant sickly exotics, which wither away because they have no root in the feelings of the people. How much there is of true and how much of false in that saying, I do not now ask; for, no such objection, is, or can be, made to this University.

"The statesmen who founded our University acted with the true insight of faith. They did not aim at this or that special political result. They considered it their duty towards their subjects to lead them to that which refines and ennobles all the world, to help them in cultivating what is highest and noblest in man, and in acquiring the knowledge and mental habits without which every society is but mutilated and feeble. And so acting, they have founded an Institution of extraordinary vitality and vigour of growth; one pregnant with the life which no ruler can give, but which can spring only from close affinity with the wishes and aspirations of a people.

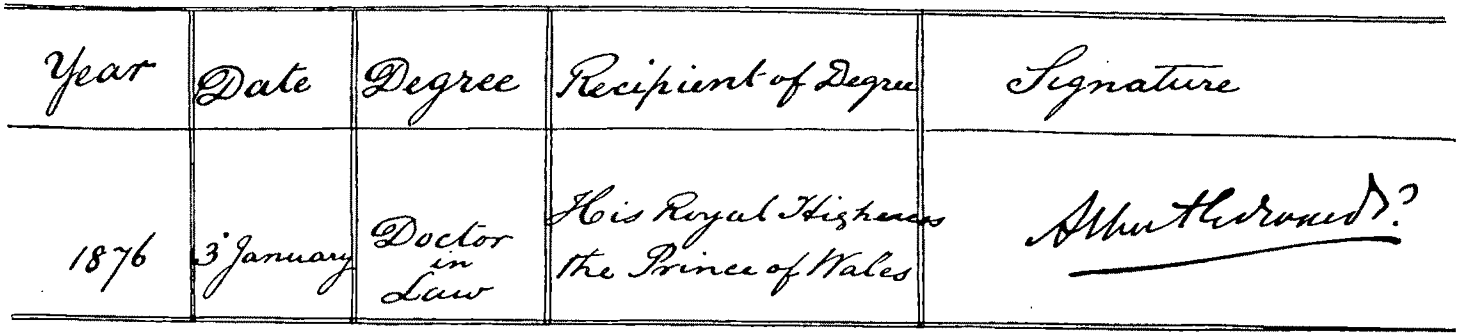
"Though still less than 20 years old, our University has come to exercise a great influence on the education of Northern India. It already receives candidates for admission from some 270 schools, educating some 40,000 pupils. This year nearly 2,400 young men knocked at its door for admission, and nearly 300 have presented themselves for Bachelor's degree. Those who have the working of it, tell us that no event of the year excites more general interest in Indian households than the examinations of our University, and all this notwithstanding that our managers have now and again raised the standards of learning, and have made admission to membership continually more difficult. What may be the political and social results of this great mental stimulus, those may tell who are here many years after we are gone. But it is certain that our founders have given to the people of India an instrument which they want, and are determined to use. That it is being used, and will continue to be used for good, I for one do not doubt.

"My Lord, it is an auspicious day for this University when we are able to open our book of Honorary Degrees with the name of the Prince

Facsimile Reproduction from the

REGISTER OF HONORARY DEGREES

UNIVERSITY OF CALCUTTA



Year	Date	Degree	Recipient of Degree	Signature
1876	3 January	Doctor in Law	His Royal Highness the Prince of Wales	Albert Edward P.

Signature of H. R. H. Albert Edward, Prince of Wales of Wales. As I before intimated, we are still in our infancy, and, like other infants, we may have chequered fortunes before us ; but I think that nothing will ever happen to make His Royal Highness regret his fellowship with us. If the past ratio of progress be continued, he may, at the end of another 20 years, find himself a member of the largest University in the world, and one of the most influential on the people among whom it works. And I speak with confidence when I say that among the roll of our graduates, either Honorary or Ordinary, there will then be names of whose company, no personage, however exalted, need feel ashamed."

His Excellency the Chancellor, the Right Hon'ble Edward Robert Lytton, Bulwer-Lytton, Baron Lytton, then delivered the diploma of the Honorary Degree of Doctor of Law to His Royal Highness and admitted him to the Degree. His Royal Highness then signed the Register of Honorary Degrees conferred by the University.

III

SPECIAL CONVOCATION

The 5th January, 1906

A Special Convocation was convened to confer the Degree of Doctor of Law, *Honoris causa,* on His Royal Highness George Frederic Ernest Albert, Prince of Wales. Sir Alexander Pedler, KT., C.I.E., F.R.S., Vice-Chancellor, delivered the following address:

" MY LORD,

" It devolves upon me as Vice-Chancellor of this University to present to Your Excellency as Chancellor His Royal Highness the Prince of Wales to receive the Degree of Doctor in Law.

" The usual custom in English and Indian Universities is for the Vice-Chancellor who presents the recipients of Honorary Degrees to set forth in his speech their merits and the reasons for granting such degrees. On such a special occasion as this, however, it would be out of place for me to follow this custom and I will merely state in the language of our new Indian Universities Act, that His Royal Highness by reason of eminent position and attainments is a fit and proper person to receive the Degree of Doctor in Law of this University.

"I would remind Your Excellency and His Royal Highness of the coincidence that 30 years ago His Majesty the King-Emperor was present in this Hall and was the first recipient of an Honorary Degree of an Indian University. Indeed if our Convocation had been held on Wednesday instead of to-day it would have been the thirtieth anniversary of the day on which the King-Emperor was made a Doctor in Law in this University.

"At that time the Vice-Chancellor, Sir Arthur Hobhouse, enlarged on the position of this University as then beginning to have great influence on the life of a very large section of the Indian public, and he predicted that 20 years after that day, if its rate of progress was continued, His Majesty the King-Emperor might find himself a member of the largest University in the world. These words have almost come true. The expansion of the influence of this University has been even more rapid than was anticipated. The number of those appearing for its Examinations has increased more than fourfold in the last 30 years. Thus while in 1875 the number of candidates appearing for the Calcutta University Examinations was 3,503, in 1905 this number has increased to 14,468. There are indeed no Universities in the Eastern hemisphere, if even in the world, where figures approaching to these can be found.

"During the half century that this University has existed, the educational condition of the inhabitants of Bengal, and of other parts of India has been entirely changed. Facilities for education from the highest to the lowest stages now exist broadcast in Bengal, and the children under education in this Province are numbered by millions. Yet from the smallest *Patsalas* in villages to the close network of Arts and other Colleges, which now exist in Bengal and to a smaller extent in Assam and Burma, all educational institutions and methods have been and are being influenced by the work of this University.

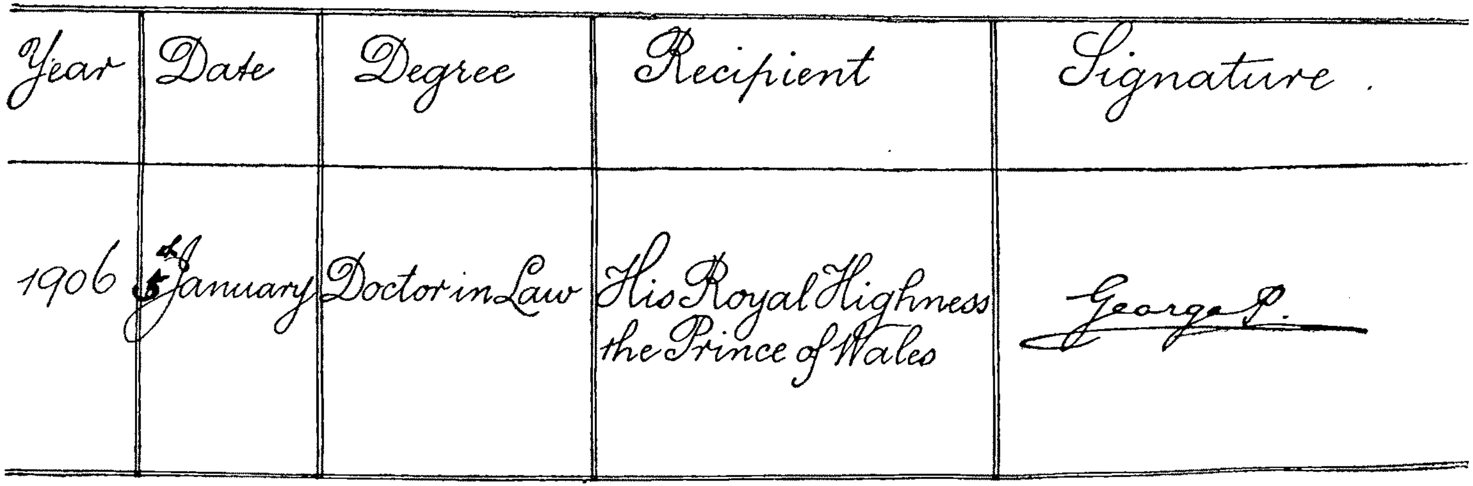
"In order to provide for the development of modern ideas and methods in University education, it has been found necessary to pass a new Indian Universities Act, under which it is hoped that education in Bengal will attain a much higher level than has been possible under the former constitution and powers of the University.

"The new Indian Universities Act, indeed, commences a new era in the history of our University, and the ceremony of to-day is a

Facsimile Reproduction from the

REGISTER OF HONORARY DEGREES

UNIVERSITY OF CALCUTTA



Year	Date	Degree	Recipient	Signature.
1906	4 5 January	Doctor in Law	His Royal Highness the Prince of Wales	George P.

Signature of H. R. H. George Frederic Ernest Albert, Prince of Wales
(His Majesty The King-Emperor)

hopeful augury for the success of our work in the future. For the parallel is now complete. His Majesty the King-Emperor thirty years ago became the first Honorary Doctor in Law of this University under the former Act, and we now desire to add the name of His Royal Highness the Prince of Wales as the first Doctor in Law under the new conditions.

"I need not dilate on the great honour which His Royal Highness confers on this University by thus accepting our Degree, nor need I add anything as to the enthusiasm and gratefulness which I know every Indian and European gentleman in connection with this University feels for the honour which is being done to us.

" In conclusion I will merely ask Your Excellency to confer the Degree of D.L. to His Royal Highness."

His Excellency the Chancellor the Right Hon'ble Sir Gilbert John Elliot-Murray-Kynynmound, P.C., G.C.M.G., Earl of Minto, then delivered the diploma of the Honorary Degree of Doctor of Law to His Royal Highness and admitted him to the Degree. His Royal Highness then signed the Register of Honorary Degrees conferred by the University.

IV

SPECIAL CONVOCATION

The 27th December, 1921

A Special Convocation was convened to confer the Degree of Doctor of Law, *Honoris causa*, upon His Royal Highness Edward Albert Christian George Andrew Patrick David, Prince of Wales. Sir Asutosh Mookerjee, Kt., C.S.I., M.A., D.L., D.Sc., Ph.D., Vice-Chancellor, delivered the following address :

" YOUR EXCELLENCY, LADIES AND GENTLEMEN,

"On occasions when Honorary Degrees are conferred in this University, the Vice-Chancellor is expected to dwell at some length on the eminent position and attainments of the distinguished recipients ; but whatever may verily be pleaded in defence of this time-honoured custom, a departure may well be sanctioned when we are assembled to show our regard for the Heir-Apparent to the Throne. The event may rightly be interpreted as possessing a significance rather national and imperial than scholastic and academic. We rejoice to think that now forty-six years ago, when the Senate of this University desired to honour His Royal Highness Albert Edward, Prince of Wales, whom Queen Victoria of loved and revered memory had sent out in our midst in token of her deep affection for the millions of her subjects in her Indian Empire, we were authorised to give expression to our feelings in a manner befitting an academic body and to open our Roll of Honorary Graduates with his illustrious name. We remember, again, with pride and pleasure that thirty years later His Royal Highness George Frederic Ernest Albert, Prince of Wales, graciously consented, like his august father, to join the rank of our Honorary Doctors of Law. We recall, further, with gratitude and exultation, the memorable day when, six years later, our great Sovereign and his Consort vouchsafed to us the high privilege of approaching Their Gracious Majesties on this very spot, with a dutiful address expressive of our deepest feelings of loyalty and devotion. It is thus appropriate in the highest degree that on the present auspicious occasion we should be anxious to extend to His Royal Highness the Prince of Wales such enthusiastic welcome as lies in our power and thereby to renew a connection between the Royal House and our University which, to our joy, already possesses a hereditary character.

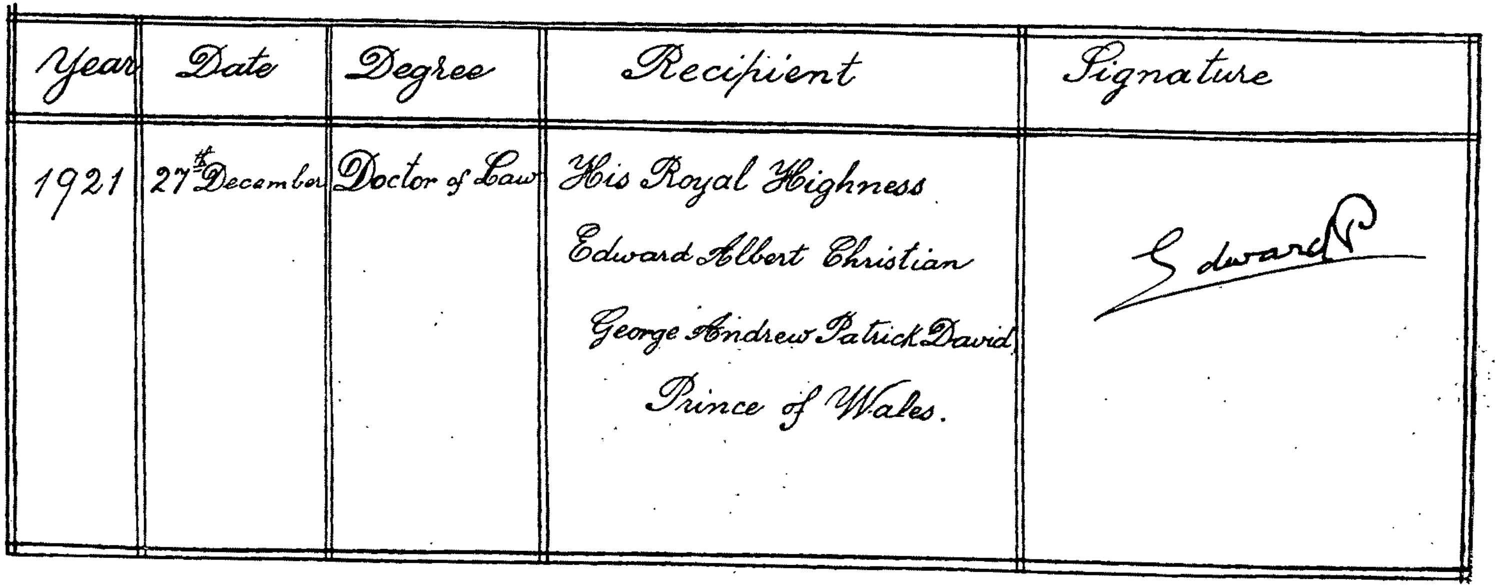
" But let me emphasise that there are additional weighty reasons of a personal nature, why we are gratified by this opportunity to give outward expression to our feelings of esteem and admiration. Though still in the threshold of what is bound to prove a career of signal beneficence, His Royal Highness has given abundant proof of true nobility of soul. Whether amidst the peaceful life of an ancient seat of learning and culture, or amidst the storm and stress of a battle-field in the greatest of wars recorded in modern history, his high sense of duty and good comradeship secured for him the affectionate regard of all who were brought into contact with him. To their surprise and delight, he united inexhaustible courtesy with chivalrous courage, and untiring energy with unfailing serenity of temper. It is no wonder that a Prince of the Royal House, so richly endowed by Nature, gifted with an ever-radiant smile, warmly interested in the welfare of the rising generation, anxious to meet and mingle with youth and to understand their hopes and aspirations, ever ready to open out his mind to them and to give them an insight into the ideas he holds in reverence as true and honourable—it is surely no wonder that such a Prince should, by universal testimony, conquer all hearts wherever he might go, in the Dominion of Canada, in the Australasian Colonies, in the United States of America, and, let me couple without hesitation the name of my motherland, India.

" What then can be more eminently befitting than that he should prove to be one of the greatest of ambassadors that have ever served the British People,—the founders of commonwealths, the pioneers of progress, the stubborn defenders of liberty ? What, again, can be more natural than that we should, with pride and pleasure, invite him who symbolises in his person all that is best in the traditions of that race, to enter the portals of our Academy, which has been charged by our Gracious Sovereign to conserve our ancient learning and simultaneously to push forward Western science ? It is, indeed, by a wise dispensation of Providence that the destinies of India have been united to those of a Western nation so progressive and enlightened as Great Britain ; this has rendered it possible for us to maintain and develop our highly cherished national culture, intellectual and spiritual, and, at the same time, to take full advantage of the immense opportunities of advancement afforded by all the knowledge, all the science, all the skill of the West. But while we realise the truth that the destiny of men is in their own hands, that their future is for themselves to shape, we look for comradeship to the nation which has been a lesson to oppressors, an example to the oppressed and a sanctuary for the rights of mankind,—that comradeship which is the key to all well-being and happiness in the democratic life of the British Empire to-day, comradeship between nation and nation, between race and race, between people of all ranks in all walks of life. We have been taught to believe that every man and woman under the law should have an equal chance and equal hope, and that individuals and society will have their highest development and the largest allotment of human happiness where this is secured by the spread of education along with liberty under law—liberty, not license, civilisation, not barbarism, liberty clad in the celestial robe of law, that law which alone is the authoritative expression of the will of the people. The dynamic effect of the fusion of Ideals, Eastern and Western, is already visible over this vast continent, the repository of an ancient and glorious civilisation. If I may be permitted to recall the language of our Gracious Sovereign, when ten years ago he gave us the watchword of Hope, ' on every side I trace the sign and stirrings of new life,' I see, indeed, the majestic vision which unfolded itself to that great Puritan poet, the mighty-mouthed inventor of harmonies, the God-gifted organ-voice of England: ' Methinks, I see in my mind a noble and puissant nation rousing itself like a strong man after his sleep and shaking her invincible locks.' To have thus roused India from the slumber of ages and now to help her to reconquer for herself her position as a leading nation of the civilised world by assigning to her an honourable place of equality amongst the members of the commonwealth of Britain, will be not only the final realisation of the beneficent purpose of Providence, but also the crowning glory, the noblest achievement of the British race—the race that has secured from unwilling kings the charters of its political rights, the race that has afforded incontestable proof of its humanity by the abolition of slavery within its world-wide territories. The truest course, the surest course, for every member of that great commonwealth to follow is, I doubt not, to recognise that Indians, like Englishmen, are high-spirited and fearless; both alike will do justice, will have justice, and will put up with nothing but justice from each other and from the nations at large. Weld them together, more and evermore, in a comradeship for defence of liberty under law. Their union of heart and purpose will record the triumph of justice and humanity, and will leave its indelible mark upon the pages of the history of freedom in every sphere of activity of civilised man. We fervently hope that no sullen clouds of coldness or estrangement may ever obscure our fair relations and that the action or inaction of men who meditate disunion may not succeed to mar the benevolent purpose of Providence; and we venture respectfully to charge the future King of the British People with a cordial message of good-will from us, assuring them of our desire to strengthen the golden link which connects India with Great Britain and the Royal House.

" My Lord, I trust I shall be forgiven if I bring my Address to a close on a personal note. On the occasion when forty-six years ago, an Honorary Degree was first conferred on a Prince of Wales, the distinguished graduates of this University were invited to witness the ceremony. One of the earliest graduates was permitted as an act of special favour to bring his little boy into the Senate House to have a glimpse of the Prince. The tumultuous acclamation which greeted His Royal Highness as he entered the hall made an ever-lasting impression on the mind of the boy. Thirty years later, the boy had developed into a Syndic and recorded his concurrence in a proposal to confer

REGISTER OF HONORARY DEGREES

UNIVERSITY OF CALCUTTA



Year	Date	Degree	Recipient	Signature
1921	27th December	Doctor of Law	His Royal Highness Edward Albert Christian George Andrew Patrick David Prince of Wales.	Edward P

Signature of H. R. H. Edward Albert Christian George Andrew Patrick David, Prince of Wales an Honorary Degree on the second Prince of Wales. Six years later, this very Syndic as Vice-Chancellor of this University and as the spokesman of the Senate had the high privilege to present a loyal and dutiful address to his Most Gracious Sovereign. By a singular turn of events, he now stands before you and has the supreme satisfaction to invite Your Excellency, as Chancellor of this University, to confer an Honorary Degree on the third Prince of Wales."

His Excellency the Chancellor, the Right Hon'ble Lawrence John Lumley Dundas, Earl of Ronaldshay, D.Litt., G.C.I.E., then delivered the diploma of the Honorary Degree of Doctor of Law to His Royal Highness and admitted him to the Degree. His Royal Highness then signed the Register of Honorary Degrees conferred by the University.

* * *

THE REPLY BY H. R. H. THE PRINCE OF WALES

"YOUR EXCELLENCY, MR. VICE-CHANCELLOR, LADIES AND GENTLEMEN,

"I thank you for the very high honour which you have conferred on me by granting me an honorary degree of your University.

"My father, His Imperial Majesty the King-Emperor, received this honour at your hands in 1906, and six years later recalled the pleasure which the ceremony had afforded to him, in his reply to a loyal address presented to him by the representatives of your University.

"On the latter occasion His Majesty dwelt on the high ideals which should animate Universities in India, and on his confidence that the labours of your governing body would be inspired by those noble standards and that you would shoulder your high responsibilities with a courage which would command success. At the same time His Majesty's deep interest in the cause of education was shown by his special commands to his Governor-General regarding the expansion and improvement of education generally in India.

"I am gratified to hear that his wishes in the latter respect have borne fruit. It will be of interest to His Majesty to learn from me that his confidence in you was not misplaced; and that in the rapid expansion of educational facilities, which has occurred, one of the important features has been the co-operation of bodies such as your University, in measures calculated to extend and improve the system of higher education in India in proportion to the expansion and progress which is taking place in other departments of education in this country. That this co-operation is cheerfully given in the face of financial and other difficulties redounds to your credit.

" Gentlemen, I will not detain you longer. I trust that the honorary degree with which you have presented me to-day, will form a real bond of union between me and the University of Calcutta."

MAETERLINCK'S SCOPE AS A DRAMATIST

JNANENDRANATH CHAUDHURI, M.A.
Lecturer in English, Dacca University.

HAMLET, perhaps speaking for Shakespeare, put in a nutshell the function of the drama as holding up the mirror, as it were, to nature. Ever since its birth, the drama has held up, or tried to hold up, the mirror to nature; and as nature has never stood still but changed from age to age, the character of the drama also has correspondingly changed. Those days are gone beyond recall when gods and goddesses took a keen interest and occasionally even an active part in the affairs of men, and land and water and mountains and trees were peopled with spiritual presences, benign or malign. The oracles are dumb and a wife may now murder her husband or a son his mother without hearing the voice of God. No sphinx now proposes a riddle by solving which one can gain a kingdom and a queen's hand; and no centaur prescribes a potion to anxious love. The gardens of the Hesperides have vanished from the face of the earth. No calm on the ocean's bosom can to-day prevent a ship from reaching its destination; and no torch is burnt on hill-tops to carry the message of one land to another. The Pegasus of modern times has to fly much lower than in the glorious days of classical antiquity, and the materials of poetry and drama, specially of drama, have now to be gathered from the lives of mortals whose contact with solid earth is scarcely, if ever, loosened by divine or supernatural intervention. The men and women of the tragedians of ancient Greece seem to walk on stilts; their adventures are different from the adventures of nineteenth- and twentieth- century men and they belong, so to speak, to a different order of humanity. We may go further and say that even the Elizabethan dramatists, not excluding Shakespeare, have a different scale for measurement of humanity from the dramatists of our times. Their *dramatis personae*, though moving in a world less god-ridden than the world of Agamemnon and Orestes and Electra and Antigone, have larger dimensions, in action and emotion, than characters of, say, Ibsen and Strindberg, Galsworthy and Shaw. Hamlet, Macbeth, Othello, and Lear are all

Titans of a later day. By their side, a Helmer, a Stockmann, a Rosmer, even a Solness, a Captain Adolf, a Julia, a Falder, a Roberts, a Mrs. Warren or a Mavor Morell, all appear like pigmies, though they are our kin. But what distinguishes the modern drama from the Elizabethan or from the Classical is not mere dimension or *milieu*: the entire outlook on life has changed, or, perhaps, life itself has changed. We might with difficulty imagine an Othello or a Lear living in our midst, but is an Oedipus possible any longer ? or an Orestes, or Iphigenia? It is not that human nature has changed beyond recognition so that a character of Aeschylus and a character of Ibsen, if they happened to meet, would fail to know each other to be members of the same species ! but if we could suppose them to be able to exchange their ideas, they would find themselves standing worlds apart. They would find that their aims of life are different, their thoughts go different ways, and their passions do not run the same course. They would also find that what is virtue to one is perhaps vice to the other, what one dreads the other perhaps welcomes, and what appears as truth to one, to the other perhaps appears as an utter illusion. Affection, love, pity, jealousy, hatred, envy, greed, terror, awe, faith, piety, reverence still rule mankind as they ruled it in the world's infancy, but they no longer spring from the same cause, nor do they lead to the same consequence; the names only remain the same, but the abstract entities connoted by them in those primitive days have changed their character. With altered functions and altered surroundings, these entities have evolved other dramatic materials and necessitated other dramatic methods than those of old. As these new materials ultimately owe their origin to a loss of faith in the old order of things, the modern drama, in its treatment of these materials, is of necessity characterised by a deep questioning spirit. The supernatural which in the Classical drama takes the form of divinities like Apollo, Athena, the Eumenides, and the oracles, and which lingers in the Elizabethan drama as ghosts, apparitions, and witches, has now practically disappeared. If a God survives, he survives as a note of interrogation, as an object of grave doubt or at best as a Life Force. The life of man, seeking after truth amidst illusions and doubt, facing unaided the problems of social and individual existence, or trying to probe those depths of inner life which lie beyond all problems—that is the modern dramatist's inspiration and theme.

Social problems have pre-eminently engaged the attention of dramatists in modern times. In the West, where womanhood enjoys greater freedom of thought and liberty of action and where, consequently, manhood and womanhood come into more frequent conflicts involving individuals and sometimes families in tragic situations, these social problems have very largely centred round marital relations between the sexes. Problems of married life or of womanhood independently of man have figured in the modern drama from Dumas junior down to Shaw. Ibsen has enriched these problems by introducing questions of heredity which, in his case at least, has assumed almost the character of a modern fate ; Galsworthy and Hauptmann have included questions of justice and labour, while Shaw has extended his range over social organisation and medical and evolutionary science. Maeterlinck began with an imitation of Elizabethan drama and, at intervals throughout the major part of his dramatic career, paid tribute to that drama through his own creation and through translation. In the tragedy of *Princess Maleine* and the romance of *Joyzelle* Maeterlinck is too palpably an imitator of the Elizabethan dramatists to be allowed much claim to originality. *Pelleas and Melisanda,* in spite of its thoroughly Maeterlinckian atmosphere and occasional Maeterlinckian tone, is also largely inspired by Elizabethan drama. Under the influence of Shakespeare and decadent Elizabethans like Beaumont and Fletcher and Webster, Maeterlinck, in *Princess Maleine* and *Pelleas and Melisanda,* revels in the presentation of intrigue, treachery, sinister love, jealousy, murder and bloodshed. *Joyzelle,* like *The Tempest,* is woven out of pure romance having only indirect points of contact with normal, matter-of-fact life. In the manner of *The Tempest* it also makes room for a type of the supernatural in which Maeterlinck has no faith. These imitations, however, must be taken as artistic experiments in which the poet merely tried his strength rather than as serious indications of his view of life and things. His admiration of Elizabethan drama is no doubt unbounded. He has compared it to a tumultuous and mad ocean throwing up jewels and dross at the same time and, not contented with imitations, transplanted into his own language *Macbeth* and another play which he considered to be a masterpiece, *viz.,* Ford's *'Tis Pity She's a Whore.* But notwithstanding all this admiration and imitation, he seeks for truth in a side of life which is practically the reverse of that presented by the

Elizabethans. Elizabethan drama, in conformity with the spirit of the age, is pre-eminently a drama of physical action, more or less violent, and deals with that side of life which finds expression mainly through physical action. Shakespeare, in his tragedies, has sounded the profoundest depths of human passions, but even there we hear the rolling of drums and the clashing of swords. Hamlet, Shakespeare's most contemplative man, has to wield the rapier and kill. It is not to be thought for a moment that a drama is possible without any physical action at all ; but to insist on the physical character of action as the very basis of dramatic creation, is to misunderstand the fundamental constitution of human nature. The truth of life need not reveal itself in and through movements of the body only ; movements of the mind are equally important, if not more so, at least in modern life. The characteristic Maeterlinckian drama is very poor in physical action. It is at times almost a drama of inaction, if by action were meant only physical movement. Those who emphasise the etymological meaning of the word 'drama' and invoke the authority of Aristotle to hold that a drama of physical inaction is a contradiction in terms, would take Maeterlinck to task, as, in fact, he has been taken to task for attempting the impossible. But we may remember with advantage that according to Aristotle himself "the πρᾶξις that art seeks to reproduce is mainly an inward process, a psychical energy working outwards ; deeds, incidents, events, situations, being included under it so far as these spring from an inward act of will, or elicit some activity of thought or feeling." [2] We may also remember Dryden's words in his *Essay of Dramatic Poesy*: "Every alteration or crossing of a design, every new-sprung passion, and turn of it, is a part of the action, and much the noblest, except we conceive nothing to be action till the players come to blows." Maeterlinck's peculiarity as a dramatic artist lies in his attempt at evolving a drama of apparent inaction or at least a drama in which physical action, such as it is, has been pushed into the background to make room for the action of the mind and soul. Paucity of physical action is suicidal to drama as a

---

[1] "It is quite possible that Aristotle detected a tendency in the tragedy of his day which he held dangerous to the vitality of drama—the tendency to the merely statuesque, to motionless life. If so, his over-statement of the case for the other side was nothing less than a piece of practical wisdom. Even today this drama of motionless life beguiles some men to heresy ; M. Maeterlinck makes it his ideal in his "static theatre," the very negation of all drama."—*Times Literary Supplement*, 23rd May, 1902 (quoted in Butcher's *Aristotle's Theory of Poetry and Fine Art*, Fourth Edition, p. 351).

[2] Butcher's *Aristotle's Theory of Poetry and Fine Art*, 4th Edn., p. 123.

popular art ; but if modern drama is to stand for modern reality as 'Greek drama stood for Greek reality, and the drama of the Renaissance for the reality of the Renaissance,' [1] then, according to Maeterlinck, such paucity is inevitable. Life, he holds, no longer reveals its truth and mission on the battle-field, in bloodshed, strangling, poisoning, and revenge. He refuses to believe that the soul flowers only on nights of storm, that we must roar like the Atrides before the Eternal God will reveal Himself in our life, that He is never by our side at times when the air is calm, and the lamp burns on, unflickering.[2] Life now runs a much smoother course than in the days of Greek antiquity or the Renaissance. Its gravest crises are faced in silence in a corner of one's room. " It is seldom that cries are heard now ; bloodshed is rare, and tears not often seen. It is in a small room, round a table, close to the fire, that the joys and sorrows of mankind are decided. We suffer, or make others suffer, we love, we die, there in our corner ; and it were the strangest chance should a door or a window suddenly, for an instant, fly open, beneath the pressure of extraordinary despair or rejoicing." [3] This is the modern reality that the modern drama must interpret. One has but to glance through Ibsen's social and psychological plays to see the truth of Maeterlinck's position. Torvald Helmer sits in his own room when the tragic end of his domestic life is tolled by the banging of a door ; Oswald Alving sinks into death in his mother's presence as the rising sun peeps into his room ; Johannes Rosmer meets all the vicissitudes of his tragic career in a couple of rooms, his study and his sitting-room ; Thomas Stockmann, likewise, struggles with all opposing forces surrounded by his family in his sitting-room or study ; Old Ekdal, like a wounded animal sneaking into its bush to avoid the pursuing hunter, retires into his secret garret and there faces his destiny, while poor Hialmar Ekdal and his unfortunate wife Gina and still more unfortunate daughter Hedvig, all huddle together in a small room—young Ekdal's studio—as life gradually crushes them down under its heavy burden ; Hedda Gabler's brief career of frivolity, anxiety, and despair is run in a couple of rooms which were to be the home of her wedded life ; Halvard Solness, though his career ends in an extraordinarily romantic manner, has not to cross the threshold of his room to discover the sorcery of life. It is true that Ibsen has not been able to get rid of death in his presentation of life ; but that does not justify Shaw's charge that ' Ibsen seems to have succumbed without a struggle to the old notion that a play is not really a play unless it contains a murder, a suicide, or something else out of the Police Gazette.' [1] ' Death,' as William Archer retorted to Shaw, 'is, after all, one of the most important incidents of life, not only to him or her who dies, but to those who survive.' A dramatist, therefore, who aims at a complete presentation of life, cannot exclude death from within his scope. The question is, not whether the dramatist makes use of death as an incident for his play, but how and for what purpose he uses it. If death comes as a matter of course, as a bringer of peace, as the inevitable consummation of a career of ceaseless anxieties, without the mediaeval horrors of strangling, poisoning, stabbing, there can be no legitimate objection to the use of death as a dramatic incident. The tragedy of the life of Strindberg's Captain Adolf runs its full course in the Captain's sitting-room where the miserable victim of domestic conspiracy gets peace in death or insanity on the very sofa on which he had presumably experienced the first raptures of married life. The only act of violence in this terrible tragedy is the throwing of a lamp by the maddened husband at his cold, cruel wife. The equally terrible tragedy of Captain Edgar in *The Dance of Death* evolves itself first within the four walls of the Captain's room and then at the house of his friend. The Captain's married life, a long period of misery and bitterness, ends in death in his favourite chair. The tragedy reaches its climax without any necessity of physical violence; but, just before breathing his last, the Captain does a deed which reveals more abysmal depths of hatred and indignation than did Othello's smothering Desdemona to death : as his wife takes her face close to his to utter a few bitter words for the last time, he spits in her face ! It is hard to conceive a more tragic end to a married life extending over thirty years or more. And yet amidst what calm this end is reached ! The wonderful peace of death reigns around, wonderful as that solemn restlessness when a child comes into the world ; the Captain's wife can hear the silence and see on the floor the marks of the chair which carried him away. Miss Julia's tragedy of love takes place in a kitchen and what forces her to her doom is the bitterness of her lover's irony. The crisis is reached through words only ; of physical action there is but little in the play. The workings of the inner life of Gustav, Tekla and Adolph in *Creditcrs* are laid bare merely through dialogues in a single room in a hotel. The protagonist of Hauptmann's *Drayman Henschel* is relieved from the worries of life by a silent death and he leaves his unfaithful wife to answer for herself to God. The life presented here is devoid of all culture and refinement, but still it is remarkably quiet and what action it has is confined to a couple of rooms in an inn. In *Michael Kramer* the tragedy of the bereaved father's soul unfolds itself in his studio, not amidst the gnashing of teeth and the rending of hair but amidst philosophic contemplations that find the gentleness of love on the face of death. The prayer of Synge's Maurya attains a biblical grandeur and the majesty of universal truths as she kneels by the dead body of her sixth and last son lying on the floor of her cottage-kitchen. Galswortny may occasionally take us to a court of justice or a prison-cell, and Shaw may take us even farther afield to an oasis in Mesopotamia ; but, generally speaking, they also place their decisive centres of action in a secluded flat or room where the characters gather round a table or near the hearth, and sit and talk or brood.

---

[1] *The Double Garden*, p. 98.
[2] *The Treasure of the Humble*, pp. 99, 101.
[3] *The Double Garden*, p. 99.

---

[1] *Ibsen*, by George Bernard Shaw, in the *Clarion*, June, 1906, quoted by Archibald Henderson in *George Bernard Shaw, His Life and Work*, p. 386.

[2] *About the Theatre*, by William Archer, in the *Tribune* (London), July 14th, 1906, quoted by Archibald Henderson in *George Bernard Shaw, His Life and Work*, p 386.

The illustrations here brought together in support of Maeterlinck's view are all products of naturalism in the drama ; but it is clear that he would bring all modern drama under the principle that life in modern times reveals its truth in silence and calm. It is better to acknowledge at once that this principle is not so thoroughly applicable to romantic drama as to naturalistic. While the naturalists try to exhibit the depths of life round the table or near the hearth, the romanticists may take us to forests and hill-tops and towered castles. Maeterlinck himself virtually cuts off his characters from contact with society in order to dive deeper into human consciousness. His idea is that, deprived of the ancient and mediaeval glamour of picturesque surroundings and of the solemn, tragic background created by an unquestioning faith in a God and the fates, the modern dramatist has to seek for the mystery, the appealing power, of life in its consciousness. He will have to probe deeper and deeper into its depths. Maeterlinck concedes that up to the end of the nineteenth century the highest point of human consciousness had been attained by the dramas of Björnson, Hauptmann and, above all, Ibsen. It is not known what his opinion on the dramas of Strindberg, Galsworthy, and Shaw might be. Galsworthy and Shaw are not more introspective than Ibsen ; Strindberg probably is ; but even Strindberg does not leave the bound of social existence as Maeterlinck does in his artistic presentation of life. Maeterlinck takes his men and women far away from society and places them, generally, in a romantic world of his own where the sea roars at a distance with tall ships gliding toward the horizon, where sea-gulls flap and moan against silent cliffs, where solitude reigns all around disturbed only, it may be, by a passing flock of sheep, where a ruined building with a broken tower penetrates the sky, illumined at night with a solitary lamp visible from the sea and in daytime shut off from the light of the sun by age-old, rank vegetation. It is in a romantic world like this, which it would be hard to identify with any known land of any known period of human civilization, that Maeterlinck's men and women reveal the depths of their consciousness, the workings of their inner life. Is not this a violation of Maeterlinck's own principle ? At first sight it would seem so, in that the destiny of his characters is, more frequently than not, *not* decided in a corner of a room while the lamp burns on, unflickering ; but the violation in Maeterlinck's case at least, is only apparent. What he emphasises is that life in modern times reveals its truth in silence and calm and he carefully remembers this throughout. He is averse, as Ibsen and Strindberg, Hauptmann, Galsworthy and Shaw are all averse, to the old heroic conception of life ; he avoids with sustained rigour, as they avoid, the Elizabethan surfeit of physical action and the classical tumult of passions. His men and women are modern in their normal dimensions and quiet tenor of life ; only, unlike the creations of many or most of his dramatic contemporaries, they have to face no problem or complication of social life, ethical, economical, or political. *Monna Vanna* is his only play that tackles a problem and that problem is one of the relation between husband and wife viewed from different standpoints. *Ardiane and Barbe Bleue* also touches, allegorically, the question of the liberation of woman ; but neither of these two plays is a social drama in the true sense of the term. The action of *Monna Vanna* takes place in fifteenth century Pisa while

Ardiane and Barbe Bleue takes us to the castle of the legendary hero Blue Beard. The question of woman's independent individuality which forms the basis of both these dramas assumes in consequence a somewhat universal character rather than the character of a peculiarly modern social problem. A definite time and definite place have been assigned for the action of a few plays besides *Monna Vanna* ; but there the psychological interest is all-important ; the social or historical interest is virtually non-existent. In the typical Maeterlinckian plays, where the action is more spiritual than physical, we are shown things which had rather been felt than seen—the awe and suspense that await the approach of death ; blind groping in search of a little guidance amidst inscrutable mystery ; indefinite waiting and vague expectation burning out life's taper ; the happy quietude of life arousing the jealousy of the future ; affection snatched from affection trying to peep into the mystery of the hereafter ; the power that those exercise whom we call dead ; the soul's journey in search of the secret of happiness ; and jealousy that stings itself to death, and love that knows how to sacrifice itself. In his eagerness for gauging the depths of human consciousness, Maeterlinck has overlooked an entire aspect of life—its comic aspect. The solitary instance of *The Miracle of Saint Anthony* excepted, his plays are all tragic or at least serious in character. He does not laugh, nor does he make others laugh. It would be wrong to say that he has not the capacity to laugh or make others laugh. Besides the fine, lambent humour that pervades the entire play of *The Miracle of Saint Anthony,* we get evidence of his subtle sense of the ludicrous in places of *Princess Maleine, Pelleas and Melisanda, The Blue Bird, Mary Magdalene, The Burgomaster of Stilemonde,* and *The Power of the Dead.* If Maeterlinck had tried his hand in humorous sketches he would have probably resembled the creator of the Prioress who sang 'in hir nose ful semely' rather than the creator of Falstaff. But on the strength of a single play and some light bits of humour scattered here and there, one cannot claim for him the rank of a humorist. The reason why he virtually ignored the comic side of life, though he could have adequately presented it only if he willed, is that the truth of life reveals itself primarily in its tragic aspect. For the profundity of Shakespeare's thought and sentiment we have to go to his tragedies, not to *As You Like It* or *Twelfth Night.* Comedy, as Aristotle tells us, is an imitation of characters of a lower type. It may expose the superficial oddities and incongruities of life and thus serve as an effective instrument of edification as well as of amusement, but there is not much room for laughter in an attempt to reach what lies below the surface. This consideration must have determined the serious character of Maeterlinck's plays. Life, indeed, is not complete without laughter; but whatever completes does not necessarily contain the essence of a thing. A dramatist who presents both the tragic and comic aspects of life is entitled to a perfection which neither a mere tragedian nor a mere comedian can claim. If, however, there were to be any preference in selection of matter, the tragic aspect should have it. At any rate, it is this aspect that Maeterlinck has preferred to present in his dramatic creations.

The limited sphere of life that Maeterlinck has selected for artistic handling determines, of course, the limited range of his characterisation. In his plays we seek in vain for a good and adequate representation of that numerous class of people who represent the seamy side of life: thieves, robbers, bullies, liars, slanderers, flatterers, hypocrites, coxcombs, chatterboxes, blockheads, topers, gluttons, and their like. Kings and queens, princes, princesses, ministers, courtiers, officers and warriors, standing usually for the violently active side of life, are also almost equally conspicuous by their absence from his genuine works. The royal figures in *The Seven Princesses* are mere shadows while the king in *Pelleas and Melisanda* is really a philosopher with a Maeterlinckian bent of mind. *Monna Vanna,* with its mediaeval setting, presents a commander of a garrison, a general and two lieutenants, but these martial dignitaries are given no opportunity for use of the sword or the bullet; exchange of words is all that is needed to unlock their minds or bring about the crises of their souls. *The Burgomaster of Stilemonde* and its companion piece *The Salt of Life* are the only plays in which we come across some real military persons and the first of these two is the only play in which we hear a volley being fired. These two plays form a class by themselves among Maeterlinck's writings. Dealing with two intensely tragic episodes of the Great War, they prove beyond the shadow of a doubt that his mastery of the concrete facts of what we call normal life, with all its grossness, meanness, and

---

[1] Poetics, V. I. in Butcher's *Aristotle's Theory of Poetry and Fine Art,* p. 21.

horror, is as thorough as of the subtle movements incessantly passing within the depths of conscious or subconscious life. Gifted with a rich measure of the sense of the ludicrous and of the concrete facts of normal existence, he has elected to study characters who have, so to speak, retired within their own selves: dreamers, sleepers, brooders, watchers, gropers, disembodied souls of men, animals, and things, persons who do not know their own minds, and persons of illumined consciousness who submit to life in silence. Characters that cannot be included under one or another of these categories are not altogether dispensed with ; but they generally occupy places of secondary imprtance or no importance at all. To this class may be assigned such persons as servants, policemen, doctors, gardeners, beggars, neighbours, children, and infatuated lovers. Maeterlinck's characters, as also his situations, may appear somewhat abnormal not to those alone with whom Shakespeare is the standard of dramatic creation, but even to persons who believe that modern drama has found its initiation at the hands of Ibsen. But a dramatist, as in fact every creative artist, should be judged by his own artistic creed. One may, if one likes, find fault with Maeterlinck's creed ; but if we accept the fundamental principle of that creed, that the truth of life now reveals itself in silence, we cannot escape characters and situations such as he has given. "I admire Othello," he says characteristically, "but he does not appear to me to live the august daily life of a Hamlet, who has the time to live, inasmuch as he does not act."[1] He has not accepted Shakespeare's ideal, nor even of Ibsen's. He acknowledges that Ibsen " often leads us far down into human consciousness," but adds that " nearly all the duties which form the active principle of Ibsen's tragedies are duties situated no longer within, but without, the healthy, illumined consciousness."[2] His ideal drama is still a thing of the future when life will be more illumined and, consequently, there will be less tears and more happiness and peace than at present. But while we wait for that ideal state, drama, he holds, must find its motive force in the struggle between egoism and ignorance on the one hand and the duty of charity and justice on the other such as we find, for instance, in his own play *Monna Vanna*.

Maeterlinck's conception of the ideal drama seems to be suicidal to drama as a distinct form of art. He hopes that with increasing illumination in the consciousness of mankind, life will be more and more free from inner and outer conflict. In the absence of this illumination mankind has so far allowed pride, vanity, revenge, false honour, and a thousand other illusions to dictate its " duties " and these so-called duties have so far been the main springs of dramatic action ; but there will be no room for such illusions in the fully illumined consciousness of future generations, and, consequently, no room for such " duties" in their life. In that state of perfect illumination life will be a life of harmony and goodwill which can lead only to the paralysis of the drama. In the poet's own expression, " When the sun has entered into the consciousness of him who is wise, as we may hope that some day it will enter into that of all men, it will reveal one duty, and one alone, which is that we should do the least possible harm and love others as we love ourselves ; and from this duty no drama can spring."[1]

---

[1] *The Treasure of the Humble*, p. 105.
[2] *The Double Garden*, p. 108.

The possible extinction of the drama, though a logical consequence of the progressive enlightenment of human life, will, we might hope, for ever remain a matter of theory only. It is extremely difficult to share Maeterlinck's unbounded optimism and believe with him that humanity will ever attain perfect illumination of consciousness. The history of civilisation bears testimony to the fact that if there has been progress in some directions, there has been regress in others. Newer lights have brought newer shades in their train. It would not be presumptuous to say that human advancement has been rather in the direction of the intellect than in that of the spirit, and intellectual advancement does not always make for harmony and goodwill. A Socrates could be born before the birth of Christ while, two and a half thousand years after Socrates, the voice of a Rolland crying for peace is still like the voice of one crying in the wilderness. The children of light, the lovers of real peace and universal brotherhood, are still an insignificant minority, and in all probability they will remain a minority for ever, as salt is always an insignificant fraction of that which is to be salted. We may legitimately question whether even in the remotest future there will be enough spiritual salt on earth wherewith to salt entire humanity. Our joys and sorrows, it is true, are no longer decided, in the normal course of things, on the field of battle ; but still these joys and sorrows may occasionally receive a shock from outside, as they received during the Great War. Notwithstanding all progress in the direction of silence and calm, our life is still at an incalculable distance from the perfect illumination that paralyses the drama.

---

[1] *The Double Garden*, p. 107.

But though the extinction of the drama is, for all practical purposes, out of the question, though Shaw may be right in hoping "Whatever Bastilles fall, the theatre will stand,"[1] it seems doubtful whether the drama will be able to retain in future the place of honour it has occupied in the past. If it is to reflect the progressively illumined life of future generations, it must depend more and more on words and proportionately less and less on physical action. But a theatrical audience, as Strindberg rightly points out, is mainly drawn from the middle classes [2] who care more for a spectacular presentation of concrete facts than for speculative depth. Such has been the case in the past and such will be the case in the future because, as we have just now supposed, life of the vast majority of mankind will perhaps never be thoroughly illumined. The dramatic artist, therefore, will be in a dilemmatic position: he will have either to ignore the enlightened minority in order to gain vitality and success for his drama, or to ignore the middle-class majority and thus forfeit the chance of vitality and success for his productions. Persons of a really illumined consciousness, though they will remain even in the distant future a small minority, will, however, gradually increase in number and form a class such as the past never saw. To ignore this class of persons would be to acknowledge a limitation ; but the dramatist will have to ignore them or, at any rate, to bring them temporarily down to a lower level of intellect and spirit so that they may appreciate the dramatist's view and presentation of life. Maeterlinck acknowledges the possibility of such lowering of intellectual and spiritual level, even in a man of illumined consciousness witnessing the performance of a play. "With the rise of the curtain," he says, "the high intellectual desire within us undergoes transformation ; and in place of the thinker, psychologist, mystic or moralist there stands the mere instinctive spectator, the man electrified negatively by the crowd, the man whose one desire is to see something happen."[3] But while this lowering is natural or even inevitable in the case of drama, such lowering need not be necessary in an appreciation of music or painting. Unlike the dramatist, the musician and the painter have ample powers to rise to the highest point of illumination that the life of their hearer or spectator may have attained. The painter's and the musician's are essentially arts for individual appreciation and admit of the widest and highest possible range of contemplation; the dramatist's is essentially an art for collective appreciation and demands more of the sense of fact than of contemplation and reverie. The sense of fact, however indispensable for practical purposes of life, belongs to a lower level than contemplation in the kingdom of the spirit; and it is this kingdom that, the optimist believes, will increasingly assert itself in the affairs of men. Even the novel, in relation to the artist, has been given the dignity of " a lawful wife," while the stage has been dubbed merely " a noisy, flashy, and insolent mistress."[1] The dramatist's contest with the musician and the painter, as also with the novelist, will thus grow ever more keen and, we apprehend, he will come out the worse from the contest.

---

[1] Preface to *Heartbreak House.*

[2] Preface to *Miss Julia.*

[3] *The Double Garden*, p. 102.

It may be noted that Strindberg, writing much earlier than Maeterlinck, anticipated the decline of the drama and the theatre on less subtle and philosophic grounds. He does not talk of the illumination of human consciousness. He finds the possibility of the decline of the drama in the growth of reflective powers of mankind. In the Preface to *Miss Julia* he says, " Like almost all other art, that of the stage has long seemed to me a sort of *Biblia Pauperum*; or a Bible in pictures for those who cannot read what is written or printed. And in the same way the playwright has seemed to me a lay preacher spreading the thoughts of his time in a form so popular that the middle classes, from which theatrical audiences are mainly drawn, can know what is being talked about without troubling their brains too much. For this reason the theatre has always served as a grammar-school to young people, women, and those who have acquired a little knowledge, all of whom retain the capacity for deceiving themselves and being deceived—which means again that they are susceptible to illusions produced by the suggestions of the author. And for the same reason I have had a feeling that, in our time, when the rudimentary, incomplete thought processes operating through our fancy seem to be developing into reflection, research and analysis, the theatre might stand on the verge of being abandoned as a decaying form, for the enjoyment of which we lack the requisite conditions."[1] If the growth of the powers of reflection, research, and analysis in the audience renders the production of illusions on the stage difficult, the growth of illumined consciousness in the audience renders such production of illusions increasingly impossible. One might recall here Lamb's condemnation of the stage as a medium of interpretation of Shakespeare's tragedies. That condemnation ultimately reduces itself to the position that profundity of thought and imagination is not compatible with stage-representation. If the stage fails to express adequately profound thoughts and imaginings, how much more difficult should it be for the stage to reflect those subtle waves of consciousness and subconsciousness which constitute the inner life of a really enlightened man. And if the stage fails to interpret a drama, the drama itself, as drama, fails. Stage-representation being an integral part of the drama, a play which cannot be properly represented on the stage cannot be called a real drama ; it becomes a mere closet play and we might claim for it kinship with the novel.

---

[1] Anton Tchekoff, quoted by Marian Fell in her Introduction to *Plays of Anton Tchekoff*, edition of 1920, p. 7.

Though the logical conclusion of Maeterlinck's theory of the drama is extinction or at least decline of the drama itself, in practice he only looks forward to a drama of peace, love, and justice and a 'theatre of peace, and of beauty without tears.'[2] While following the principle that modern drama must stand for modern reality which, for him, is based in peace, he has not been able to avoid altogether jealousy, cruelty, and tears ; but by far the largest part of his creation is devoted to bringing out the noiseless beauty and seriousness of life and its silent undercurrents that, flowing all unnoticed, yet determine the course of destiny. The depths of human consciousness, like the depths of the ocean, are inexhaustible. A dramatist can expect to explore but a small part of them. Maeterlinck has tried to explore a part which finds expression in silence and peace and it is as a creator of a drama of silence and peace that he should be judged.

Dacca.

---

[1] Edwin Björkman's translation (London, Duckworth & Co.).

[2] *The Double Garden*, p. 109.

THE DEVELOPMENT OF CULTURAL RELATIONS BETWEEN HINDUS AND MUSLIMS *

MAULANA ZIAUDDIN
Lecturer in Persian, Visvabharati, Santiniketan

MUSLIM APPRECIATION OF INDIA.

WE have already given enough proof of the familiarity of the Hindus and the Muslims with the language of each other. This familiarity, everyone would admit, presupposes the existence of a very close contact. Of the existence of such a contact we get further proofs in the writings of the Arab and Persian authors of that period. Authors like Mas'ūdī, Jāhiz̤, Maqdisī, Shahrastānī, Idrīsī and others have left their observations on the religious ideas and cultural attainments of the Hindus, which form, on the whole, the most important part of the material we have in hand for our present study. These Muslim authors possessed critical but broad and appreciative minds, and stated facts, as heard or observed, without distorting them in the least degree. They often tried to justify the Hindu point of view as far as it was possible for them to do. Every similarity or agreement in thought was very much appreciated and strongly brought to light. These Muslim authors repeatedly bring to our notice that the Hindus generally believe in one God, that they believe in the divine scheme of reward and retribution for human action in the after life, that they believe in Paradise and Hell, and so on.

As examples of the study of the Indian religious thought and customs by Muslims, a few passages from the early works of the Arabs and Persians should be of interest here. Thus, Mas'ūdī writes about the Buddhists:

> "They are a sect known as 'Samaniyyah," who worship in the same way as the Quarish (of Arabia) did before Islam. They worship and turn

---

* Continued from the previous issue.

> their faces towards their idols in their prayers. Those who are sensible among them think that the custom is very much the same as the Muslim convention of praying with face turned towards the Qiblah. They also hold that their worship is really meant for the one God. And those who are ignorant consider these idols to be the Godhead itself and worship them as such." [1]

Al-Jilī (born in 1365 A.D.) explains the faith of the idol-worshippers thus:

> "Idolators worship Him as the Being who permeates every atom of the material world without infusion or commixture. God is the 'truth' of the idols which they worship, and they worship none but Him. This is the Mystery of their following the Truth in themselves, because their hearts bore witness to them that good lay in their so doing. On account of that spirit of belief in the reality of their worship, the thing as it really is shall be revealed to them in the next world. ...... Therefore, even if the infidels had known the torments which they must suffer in consequence of their worship, they would have persisted in it by reason of the spiritual delight they experience therein......" [2]

Al-Jilī was under the impression that the Brahmins were the followers of Abraham. He says that these Brahmins possessed five sacred books, the fifth being forbidden to most of them. "It is notorious among them," he adds, "that those who read this fifth part invariably become Muslims. ....The Brahmans worship Him absolutely, without reference to prophets or apostles." [3]

Mutahhar bin Tāhir, the author of the "Kitāb al-Bid'wat-Tārīkh," *i.e.*, the book of Creation and History, gives many passages on the religious ideas of the Hindus and their customs. Under the heading "Brahmans....," he writes:

> "Know that all people have a religion, a system of education and laws of their own; it is their religion which assures the security of their life and their well-being. Their education is always one of the mainsprings of their greatness, and it, together with their legal institutions, has formed their characteristic habits and customs.
>
> "Certain people say that there are 900 different types of religious faiths in India; of these 99 are well-known, which are grouped into 42 sects and further grouped into 4 main divisions. These 4 main divisions

---

[1] *Murūj az-Zahab* (Paris), Vol. I, p. 298.
[2] *Insān ul-Kāmil,* quoted from Nicholson's *Studies in Islamic Mysticism*, p. 132.
[3] *Ibid*, p. 133.

> again merge into 2 definite creeds, namely, the Brahmanic and the Buddhistic. The Buddhists are atheists, whereas among the Brahmans, some admit the unity of the existence of God, and some believe in the doctrine of rewards and punishments through transmigration of souls, and some believe neither in God nor in the prophets.........
>
> "They possess a system of calculation, astronomy, medicine, music, musical instruments, dance......; they say that they employ charms in producing magical results, and have control over rain and cold ;.........To them the Muslims are impure, they do not touch them, nor do they touch things touched by them. To them beef is forbidden, they respect cows as they do their mothers. The man who kills a cow is always awarded capital punishment."[1]

The same author gives descriptions of some of the chief Devatas and details of their worshippers. He describes Mahādeva, Kālī, Mahā-Kālī and their respective cults. Other sects mentioned are the worshippers of water and fire. In summing up the chapter he says:

> "And those who do not believe in prophethood and the day of Resurrection, believe, however, in the reward and punishment in the after life, through transmigration. And their excuse for idol-worship is that God being absolute is beyond human grasp and human conception......"[2]
>
> "The Hindus, inspite of their differences, form into two groups: (I) The Buddhists—who do not attribute qualities to the Divinity; and, (II) the Unitarian Brahmans. Both of them admit the reward of good actions; that punishment of sins is not for eternity. The Buddhists declare that rewards and chastisement are received in this world, within our sense experiences; and whatever we acquire by action remains with us and acts as agent and causes the existence of the body. This is what continues to exist in the body. When separated, it does not revert to it but transmigrates in accordance with the result of its actions......"[3]
>
> "But generally the Hindus believe in Divine retribution. They undergo severe self-mortifications ; for example, they commit suicide by drowning themselves, by burning themselves ; these actions, they believe, would transport them to heaven before their appointed time. And thus, I tell you, inspite of their ignorance and their heretical beliefs, they believe in Paradise."[4]

---

[1] *Kitāb al-Bid'wat-Tārikh*, Vol. IV, pp. 9-12.

[2] *Ibid*, Vol. II, p. 197.

[3] *Ibid*, Vol. I, p. 186.

[4] *Ibid*, Vol. I, p. 174.

> "The Mahādēvists believe in Mahādēva. They think that all things originated from three allied elements. One of these agents of creation is Mahādēva. He outwitted his brother and threw him on the ground, and then separated his skin and spread it over the surface of the Earth. This world is his skin, its mountains his bones, the sheets of water his blood and the vegetable growth of the Earth his hair........ There is a sect among them which believes in the eternity of creation, that is, the world existed along with God from the beginning of Time."[1]

Such passages as referring to Hindu religious beliefs can be multiplied indefinitely. I will restrict myself to a few more examples from different authors. Al-Jāḥiẓ (869 A.D.), an earlier writer than the one mentioned above, is another author of much more importance whose comments on Hindus and their country we must consider next. He writes:

> "The Hindus excel in astrology and mathematics, they have a special Indian script, they excel in medicine and possess some wonderful secrets of that art, in particular those remedies that are of the greatest use in the most dangerous diseases. They have developed to a perfection their arts like sculpture, painting and architecture. They are the inventors of chess.........They make good swords and know all the tricks of fencing. They know charms that can remove poison and pain from the body. Their music is pleasant......and they have all sorts of dances.........They possess different systems of writing. They have collections of poetry......philosophy, literature and the science of morals. From India we received that book, called Kalilah wa Dimnah. These people have judgment and are brave. In some virtues they surpass even the Chinese. They possess the virtue of cleanliness and purity. They are very good-looking people and have fine bodies. They have, in their country, frankincenses.........*Contemplation has originated with them......*"[2]

Ya'qūbī (895 A.D.) observes:

> "The Hindus are superior to all other nations in intelligence and thoughtfulness. They are more exact in astronomy and astrology than any other people. The Siddhānta is a good proof of their intellectual powers; by this book the Greeks and the Persians have also profited. In medicine their opinion ranks first......They have treatises on logic

---

[1] *Kitāb al-Bid'wat-Tārikh*, Vol. I, p. 144.
[2] Rasā'il, p. 81.

> and philosophy and on many other subjects, a description of which would lead us into lengthy details." [1]

Al-Idrīsī (1154 A.D.), speaking of the accomplishments of the Hindus, says:

> "Hindus are by nature inclined to justice and never depart from it in their actions. Their good faith, honesty, and faithfulness to their promises are well-known, and they are so famous for these qualities that people flock to their country from every side."

Qāzī Sa'īd (1070 A.D.) observes:

> "The Hindus have always been considered by all other people as the custodians of learning and wisdom. Their knowledge of God ascertains His unity and purity. They have different sects: Brahmans, star-worshippers, believers in the final destruction of Creation, believers in the eternity of Creation. They do not believe in prophets. To kill or to injure an animal is a sin with them." [2]

Abul Fazl, the prime minister of Akbar, remarks:

> "Shall I describe the steadfastness of its inhabitants or record their benevolence of mind? Shall I portray the beauty that charms the heart or sing of purity unstained? Shall I tell you of heroic valour or weave romances of their vivacity of intellect and their lore? The inhabitants of this land are religious, affectionate, hospitable, genial and frank. They are fond of scientific pursuits, inclined to austerity of life, seekers after justice, contented, industrious, capable in affairs, loyal, truthful and constant. The true worth of this people shines most in the day of adversity and its soldiers know no retreat from the field......
>
> "They are capable of mastering the difficulties of any subject in a short space of time and surpass their instructors, and to win the Divine favour they will spend body and soul and joyfully devote their lives thereunto. They one and all believe in the unity of God, and as to the reverence they pay to images of stone and wood and the like, which simpletons regard as idolatry, it is not so. The writer of these pages has exhaustedly discussed the subject with many enlightened and upright men, and it became evident that these images of some chosen souls nearest in approach to the throne of God, are fashioned as aids to fix the mind and keep the thoughts from wandering. While the worship of God alone is required as indispensable." [3]

---

[1] *Tārikh ibn Ya'qūbī*, Vol. II, p. 104.

[2] *Tabaqāt ul-Umam*, pp. 11-15; *'Arab o-Hind ke Ta'alluqāt*, p. 112.

[3] *The Ā'īn i-Akbarī* (Jarret), Vol. III, pp. 7-8.

Āzād of Bilgrām (1704-1785 A.D.), in his Ghizlānal-Hind gives his appreciation of India in the following words:

> "It befits that I should speak of India with reference to books such as the commentaries of the Qur'ān and the traditions of the Prophet." He then quotes among other authors, the words of Shaikh 'Alī Rūmī: "The country where books were first written and from where the fountains of wisdom originally flowed, was India." He further observes:
>
> "There is a consensus of opinion that the Greeks had excelled the learned of the world in the mathematical sciences, excepting in music and arithmetic, in which sciences Hindus excelled. They have reached inconceivable heights of perfection in these. The scholars of foreign countries have borrowed most of the laws of arithmetic from the Hindus, but not a single scholar of any country has as yet learnt the laws of the science of music." "The learned of India have their own indigenous art of rhetoric, and have not borrowed anything from the Arabs, nor have they tasted a drop from the cup of the Persians. The antiquity of their sciences and the age in which their savants flourished, belong to a period of time the beginning of which is beyond human conception."

Mīrzā Jānjānān, Maẓhar Shahīd (1717 A.D.), writes in a letter:

> "You should know that it appears from the ancient books of the Indians that the Divine Mercy, in the beginning of the creation of the human species, sent a Book, named the Bed (Veda), which is in four parts, in order to regulate the duties of this as well as the next world, containing the news of the past and future, through an angel or divine spirit by the name of Bramha (Brahma), who is omnipotent and outside the creation of the universe......"
>
> "...All the schools (of the Hindus) unanimously believe in the unity of the most high God ; consider the world to be created ; believe in the destruction of the world ; in the reward for good and bad conduct, on the resurrection and accountability (of conduct). They are far advanced in theoretical and transcribed sciences, in austerity, in religious endeavours. They are eminent in searching after the sciences and revelations...So it is evident that it had been a good religion but abrogated.[1]

MUSLIM ASSIMILATION OF INDIAN THOUGHT.

Long before the Muslim scholars translated Hindu works into Arabic or Persian, and before the Muslim travellers brought news from

---

[1] *J.A.S.B.*, New Series, Vol. XIX, 1924, pp. 238-39.

India, the Muslims had had some glimpses of India's religious conceptions —through Persian literature and also through the Buddhistic influence that still lingered in some of the most remote parts of Persia. The Muslims knew the Buddhists by the name 'Samaniyyah' (derived from *Sramana*): The word '*bud*' or '*but*' had long ago degenerated into the sense of 'idol' and conveyed no other meaning. Buzasaf, that is, *Bodhisattva*, was known to them as the founder of Buddhism. Buddhism had flourished in Balkh ,Transoxiana, Khurāsān, Turkestan and Persia, and to some extent also in Iraq, before the Muslims conquered these countries. After these countries were converted to Islam, the Buddhist priests did not at once stop their propaganda. Their ascetic practices and atheistic philosophy continued to work, as before, among the new converts to Islam. The rosary is one of the objects that Muslims inherited from the Buddhists. In the spiritual field, the Sufic doctrine of *Fana, i.e.*, of self-annihilation, is the *Nirvana* of the Buddhists. But the whole Sufic system of spiritual 'stations,' *i.e., maqāmāt* or *chakras*, that the seeker after illumination realizes on his way to 'extinction,' is of Buddhistic, in any case of Indian, origin.

The Persians of Balkh and Bukhārā had displayed a strong tendency to revert to their old Buddhistic habits of thought. It was most probably here that Buddhism had lasted longer than anywhere else. Abu Nasr Ahmad bin Narsakhī (943 A.D.) relates in his history of Bukhārā: "Every time the people of Bukhārā were conquered, they accepted Islam, and no sooner the Arabs retired than they gave it up again." [1] Referring to the old history of Bukhārā, the author says: "Twice a year there used to be held a bazaar in which people sold idols. On each market day the sale of idols used to amount to 50 thousand *dirhams*....The people of Bukhārā were idolators in the past, and the selling of idols, twice a year, had become an institution. Muhammad bin Ja'far (the original author of the history in Arabic), has written in his book that the bazaar has continued down to our times.[2] Such being the history, one may not be very far from truth in coming to the conclusion that, something more subtle and of the essential quality of Buddhism must have lingered in the minds of the people even after their conversion to Islam. That it was so, the rôle of the Barmakis in the Abbaside rule has proved beyond doubt.

---

[1] *Tārikh i-Bukhārā* (ed. C. Schefer, Paris, 1892), p. 18.

[2] *Tārikh i-Bukhārā*, pp. 18-19.

Balkh, the original home of the Barmakis, was conquered in the reign of the Kaliph 'Uthmān, in 652 A.D. The Barmak (*i.e.*, Sk. Paramukha), chief of the Buddhist temple, called Nau-bahār (*i.e.*, Navavihāra), was imprisoned and sent over to the Kaliph. He must have turned a Muslim there as he is known to have changed his faith on his return to Balkh again. But his people thought he had lost his original sanctity and deprived him of his priesthood and accepted his son as their religious head. When the Turk Buddhist king, Nizak Tarkhān, got the Barmak chief and his ten sons murdered by means of an underhand intrigue, the Barmak chief's wife with her youngest son made her escape to Kashmir. The young Barmak was trained at Kashmir, in medicine, astronomy and other Indian sciences. This young Barmak was eventually called back to Balkh, and given the charge of the temple.[1] Yahyā ibn Khālid, the prime minister of Hārun ar-Rashīd, was a descendant of this Buddhist Barmaki family. And, " the man who during the Arab rule took an absorbing interest in India," says Ibn an-Nadīm, " was Yahyā ibn Khālid, the Barmaki, noted for inviting Hindu physicians and scholars from India.[2] It seems it had been a tradition with the Barmakis to send students to India, and it was in keeping with the same tradition that they had sent scholars to study the religions of India and invited Hindu Pandits and physicians.

There was a good number of thinkers amongst Muslims, especially in the Abbaside reign, who were, more or less, directly influenced by Buddhism. The Magians, even after their conversion to Islam, were generally half Buddhists in their faith. Ibn Muqaffah (760 A.D.), who translated the *Kalilah wa Dimnah* from Pahlavi into Arabic, and accepted Islam in his mature years, presents a good example of the free-thinking Magians and Muslims. Ibn Muqaffah's ' Introduction ' to the *Kalilah wa Dimnah,* which he ascribes to Burzuyah, who brought the original work from India and translated it into Pahlavi, about 531-579 A.D., has a distinct Buddhistic touch about it. For example he says :

> " And I found that a divine tranquillity comes over the ascetic when he is absorbed in meditation ; for he is still, contented, unambitious, satisfied, free from cares, has renounced the world, has escaped from

---

[1] *Kitāb ul-Buldān*, p. 324 ; *'Arab o-Hindke Ta'alluqāt*, pp. 117-18.
[2] Fihrist, p. 345.

evils, is devoid of greed, is pure, independent, protected against sorrow, above jealousy, manifests pure love......does none any harm and remains himself unmolested.......''[1]

Ibn Muqaffah's interpretation of the dream of the Indian Rajah, Kaid, is also very characteristic of his liberal views. He says:

> ''Know that the piece of cloth (you dreamt of) is the religion divine and that the four men who pull at it (from four corners) have come to preserve it.'' The four religions he mentions are: Magianism, Jewism, Christianity and the religion of the Arabs. '' Thus they struggle for the preservation of their religion and pull the cloth towards the four sides away from each other and become enemies for the sake of religion.''[2]

Abul 'Alā Ma'arrī, the famous blind poet (973-1058 A.D.), was a veritable Buddhist, nay even a Jaina. He it was about whom Von Kremer remarked that he was one of the greatest moralists of all times whose profound genius anticipated much that is commonly attributed to the so-called modern spirit of enlightenment.[3] Ma'arrī did not believe in the resurrection of the dead. He considered procreation a sin in human beings, and annihilation their real goal. He remained a celebate to the end of his life. To him religion was not a matter of revelation from God but a product of human mind. He says:

Hanīfs are stumbling, Christians all astray,
Jews wildered, Magians far on error's way.
We mortals are composed of two great schools—
Enlightened knaves or else religious fools.[4]

> '' Nothing endures,'' sang Ma'arri, '' everything is doomed to perish, even Islam itself. Moses taught and passed away. Christ succeeded him. Then came Muhammad with his five daily prayers. A new faith will come later, supplanting, outshining this. Humanity is thus hounded to death between yesterday and to-day......Perishable is the earth. Its end is not unlike its beginning. To laws of birth and death everything is subject. On and on flows the stream of time, ever bringing something new.
>
> '' Show yourself not coarse by eating what has been thrown out of water—and adopt not as your food that which has been slain—consume not eggs..., violence is the worst of misdeeds......from all these misdeeds

---

[1] Noeldeke, quoted in Appendix III, *The Iranian Influence on Muslim Literature*, pp. 105-133.

[2] *Ibid*.

[3] Nicholson, *A Literary History of the Arabs*, p. 316.

[4] *A Literary History of the Arabs*, p. 316.

> I have washed my hands. Ah! only I wish I had thought of them before I became grey......"[1]

From a consideration of such passages as quoted above, Von Kremer remarks that they definitely point to the influence of Buddhism.[2] And as Ma'arri wore a dress of undyed wool and wooden sandals, Nicholson thinks he might have got the idea from the Jainas of India, though this could hardly be possibie.[3] One is likely to presume that such free-thinkers as Ma'arrī and others must have led a life condemned by their contemporaries. Such was, however, not the case with Ma'arrī. Nāsir Khusrū, who visited Ma'arrī's town, 'Ma'arrā,' about 1047 A.D., says that the man named Abul 'Alā Ma'arrī, the blind, lives in this town. He is rich and the chief among the people of the town. The inhabitants of this town respect him as their master. He lives as an ascetic and wears woolen dress. He never refuses his wealth to anybody.........The scholars of Syria and of the West and Iraq, all admit his superiority in poetry and literature.[4]

Sālih bin 'Abdul-Quddūs, executed in 783 A.D., Abul 'Atāhiya (828 A.D.), Jarīr ibn Hazm, Hammād Ajrad, Yunān bin Hārun, 'Ali bin Khalil and Bashshār had been more or less influenced by Indian religious ideas and were the founders of various intellectual movements. Abul 'Atāhiya's words: "If you desire to see the most noble mankind, look at the king in beggar's clothing, it is he whose sanctity is great among men," are an echo of the past memory of a long-forsaken ideal.[5] The poet Abān has referred to some of the leading Muslim atheists of his day. Though as regards their philosophical creed they appear to be dualists and influenced by Manes, yet, as from Jāhiz's description of their tenets, they appear to have been more like Buddhists than Manichaeans:

> "Vagrancy means with them that they may not abide two nights in the same dwelling,[6] the vagrants among them always wander in pairs, and adopt four rules—saintliness, purity, veracity and poverty."[7]

---

[1] *Islamic Civilization*, Vol. II, pp. 244-46.
[2] *Encyclopaedia of Religion and Ethics*, Vol. II, pp. 100-101.
[3] *Ibid*, pp. 100-101.
[4] *Siyāhat-Nawah i-Nāsir Khusrū* (Persia), pp. 26-27.
[5] Goldziher, *Transactions of the 9th Congress of the Orientalists*, Vol. II, p. 114.
[6] The Sannyasis follow a similar rule in India.
[7] *Encyclopaedia of Religion and Ethics*, Vol. II, p. 189.

The story these atheists told in illustration of their creed is plainly Buddhistic in origin. It tells that two of their saints once suffered themselves to be beaten almost to death. They were suspected of stealing some gems, which an ostrich had swallowed before their eyes. But they did not like to betray the bird and thus be the cause of the injury that might be done to it.[1]

INDIAN INFLUENCE ON SUFISM.

In the religious thought and more particularly in the ascetic practices of the Sufi orders, India has played a very important part. We find a distinct Indian element in Sufism which has been so often protested against and reviled by the orthodox Muslims. Mansūr al-Hallāj is known to have visited India (Gujrat), and his words: "I am the Truth," are the repetition of the Vedantic '*Soham*' or '*Tat tvam asi.*' But more definite and unmistakable traces of Indian influence exist. The Naqshbandiyyah order of the Sufis has adopted the *Rāja-yogic* method of *prānāyāma* (*habs i-dam*) to their *zikr*, *i.e.*, the manner of commemoration or *japa*. The author of the "*Mashā'ikh i-Naqshbandiyyah i-Mujaddadiyyah*" gives a sketch of it.[2] Von Kremer gives some passages from a Persian MS. which agree in their detail with the actual system and practice of the Sufis:

> "The place of the heart is the mass of flesh under the left breast and that of the spirit, the mass under the right breast. That of the secret is to the left of the chest and that of the hidden, to the right of it, and the most hidden is in the middle of it.[3] The soul is in the brain and the elements are unfolded therein [4] .... The way to commemorate the name of the essence with the heart is by letting the tongue stick to the roof of the mouth,[5] letting the breath go without hindrance. While the teeth close on each other, then let the name of the Divine Being with its meaning be imagined in the heart........., next he is to utter the formula of negation: 'Lā ilāha ill-Allāh.'[6] The mode is to

---

[1] Compare: "Truth is beneficial to all beings and does not consist in its utterance. (Yājñavalkya, I, 53).

[2] P. 400.

[3] The three main '*nādis*' are referred to; *Īḍā*, *Pingalā*, and *Sushumna*; *Īḍā* is situated on the left and the *Pingalā* on the right.

[4] ....*Shirahstha*, centre in the head, where the *gunas* (*rajas*, *otamas*, *sattva*) of the *Sushumna* unfold themselves.

[5] *Khechari Mudra* in which the tongue is rolled backward and upwards, during the process of inspiration. (V. G. Rele, *Kundalini*, 1927, p. 93.)

[6] *i.e.*, "There is no God but the God."

> let the tongue adhere as before and restrain the breath under the navel,[1] whence he is to imagine 'lā' as reaching to the extremity of the brain and 'ilāha' as thence to right shoulder and 'ill-Allāh' as thence to the heart; so that this formula should compass all the seats of delicate constituents of man.[2] This he is to repeat so long as his breath holds out, and he is to let it go from his mouth in separate words............The smallest number of times this is to be repeated is 5,000 in the hour. The attainment of complete extinction [3] brings with it the attainment of the first step in the lower sainthood.[4]

Again, we have in the Nafā'is ul-Funūn:

> "The Indians value these two sciences (*prānāyāma* and *dhiyāna*) very highly, and whenever any one attains perfection in them they call him a *yogi* and reckon him among the holy spirits ....
>
> 1. On the Science of Breathing.
>
> "Know that breath comes now from the right and now from the left side, as it comes from the two sides at one and the same time.[5] They connect the right side with the sun, the left with the moon.[6] They also assert in the course of twenty-four hours 21,600 breaths are drawn,[7] every hour (?) about 900. Not infrequently 900 breaths more or less, are drawn in one hour. They say that frequently as many as 1,600 breaths are drawn in an hour,[8] and that every two hours the breath comes from a different place. Not uncommonly for two or three days breath comes from one and the same place. There are some yogis who in the course of twenty-four hours breathe only twice, once in the morning and once in the evening; and they assert, that just as it is possible to restrain the breath to that extent, *i.e.*, for half the day, so it

---

[1] Here the *Kundalini* is meant to be stroked with pressure of restrained breath. (*The Serpent Power*, 1924, p. 114, 7.)

[2] That is, with the breath restrained, the concentrated mental force has to dwell on all the psychic centres of the human body. Compare: "Meditating on Harī (Vishnu) .... he holds his breath, with 64 *japa* .... ; then meditating on Shiva .. .. he exhales through *pingalā* ...., with 32 *japa* ...... ' (*Tantra of the Great Liberation*, p. cxxx).

[3] That is, "through *Samadhi*, the quality of *nirliptatva* or detachment, and thereafter *mukti* (liberation) is attained." (*Ibid*, p. cxxxi.)

[4] *Islamic Civilization*, Vol. I, pp. 113-14.

[5] It is at the moment of death that breathing takes place from both the nostrils. (*The Serpent Power*, p. 114 *n.*).

[6] The pale *iḍā* is *Shashi*, *i.e.*, the moon, and the red *pingalā* is *Mihira*, *i.e.*, the Sun, "which are connected with the alternate breathing from the right to the left nostril and *vice versa*." (*The Serpent Power*, p. 113.)

[7] Compare: "All beings say the *ajapa Gāyatri*, which is the expulsion of the breath by *Hangkāra*, and its inspiration by *Sahkāra*, 21,600 times a day." (*Tantra of the Great Liberation*, p. cxxviii.)

[8] The number and distance of breath increases with the greater bodily exertion, and the rule is, "where the breathing is under the normal distance (and frequency), life is prolonged." (*Tantra of the Great Liberation*, p. cxxviii.)

is possible to restrain it for six months. If one succeeds in holding his breath to that extent, they think it to be the means of preserving life, avoiding illness and attaining happiness." [1]

The Buddhistic definition of *Nirvāna* is the one that Imām Ghazzālī accepts for the 'Being' (*i.e.*, *zāt*). He considers it to be a zero, and deals entirely with the qualities of it. This 'Being' according to the Sufis contains, within itself, knowledge, existence, light and self-consciousness, and thus reminds us of the *Sat-chitananda* of the Vedantists. Suffice it to say that, along with the early Christian and Persian influences, " the proof of the Indian origin of that Persian and Arab system of philosophy, known under the name of Sufism, is to be considered as established......" [2]

Santiniketan. (*Concluded.*)

---

[1] *Islamic Civilization*, Vol. I, pp. 117-18.

[2] *Ibid*, Vol. I.

EARLY INDO-PERSIAN LITERATURE AND AMĪR KHUSRAV*

ANILCHANDRA BANERJEE, M.A.

THERE are very few persons in Indian history who can lay claim to the wide personal knowledge of men and events during a period extending over half a century which it was the privilege of Amīr Khusrav to possess. Though he wisely confined his activities to the sphere in which his genius shone with unrivalled brilliance, and never aspired after any direct participation in political affairs, yet his unique experience must have made him an acute observer of events. This consideration enhances the value of his testimony with regard to the history of his times, because in dealing with an age from which little contemporary information has survived, the best material we can hope to seize is the version of an intelligent observer, who had access to all court intrigues and himself lived with some of the principal personages who controlled the destinies of the country. Of course we must not forget that Amīr Khusrav was a court-poet and as such he must have looked at events through official eyes, and that his dependence upon his royal patrons necessarily coloured his independent judgment and most probably even interfered with strictly accurate description of facts. But it would be extremely unreasonable to dismiss lightheartedly the vast mass of materials which Amīr Khusrav's works offer us. Trained scholars have extracted valuable information from Sanskrit poetical works and inscriptions, in which even petty chieftains have been represented by their court poets as world-conquering heroes. By the exercise of due caution and openness of mind, therefore, we shall be able to utilise to the fullest extent the evidence supplied by the greatest of Indo-Muhammadan court-poets.

Apart from the direct literary and historical value of Amīr Khusrav's works, there is another aspect of their importance which, so far as I know, has not yet attracted the attention it deserves. I mean the indications which they offer as regards the mutual relations of the conquerors and the conquered. The significance of this subject can hardly be over-estimated. It is essentially a mistaken view of Indian history during the time of the Turkish and Afghan Sultans to interpret it in terms of victory and defeat. What historians generally do is to give us a list of the expeditions led by each king, adding short comments on their success or failure. We seem to proceed with the annals of a hardly civilised country which is in process of being absorbed by a mighty power. We know very little about the indigenous rulers who stubbornly resisted the intruding conquerors, and we are given no explanations about the forces which underlay their successes and failures. We know very little about the life of the great nobles who in those days of weak central Government and difficulties of communications actually controlled the destinies of millions of foreigners of alien faith. We receive no answer to the question how these nobles treated their heathen subjects and how they themselves regarded their own position in this strange country. Sometimes we hear of wholesale massacres and destruction of temples; sometimes, again, we hear of a system of mere military occupation which left the work of day-to-day administration of the country to petty Hindu chiefs and Zemindars. This strange and incoherent attitude towards our national history is the inevitable result of the exclusive reliance so far placed by historians upon orthodox Muhammadan chroniclers, to whom the subjugation of the idolators by the followers of the true faith appeared to be a mere episode in the great epic of the holy war for the fulfilment of the purpose of God.

---

* Continued from our previous issue.

To me the central theme of Indian history during the long period of Muhammadan supremacy appears to be simply this—How did the Hindus and the Muhammadans, alien to each other in every aspect of their religious and social life, arrive at a mutual understanding and a tolerant re-adjustment of their contradictory ideals?[1] How is it that the high-caste Hindus adopted Persian dress, made themselves masters of Persian literature, and modified their orthodox ways of living in a thousand ways of which scarcely visible traces can be discovered even to this day, without sacrificing their faith in the gods and the rituals which they had inherited from their forefathers ? Why is it that the proud Rajput Chiefs offered their sisters and daughters in marriage to the Muhammadan Emperors, clinging all the while to the religion which they had embraced with great ardour soon after their settlement in this country ? How are we to explain the strange but harmonious mingling of Hindu and Muhammadan principles and materials of art which culminated in Indo-Muhammadan architecture and Rajput painting ? Why did the Arab princelings of Sind as well as the Great Mughals entrust so large a share of the administration of the country to the care of the infidels ? How can we account for the fact that in Bengal Muhammadan poets wrote in the vernacular about Hindu religious stories and Muhammadan rulers helped very much to lay the foundations of Bengali literature by extending their patronage to Hindu writers ? How did Kavir and Nanak succeed in evolving strange types of faith which aimed at reconciling the Purānas with the Qur'ān, and how did a Muhammadan win a respected position as a Vaishnava saint under the name of Haridas ? It is unnecessary to multiply instances. The problem is there, and it is the business of the historian to find out the solution. Essentially the historian of this period of Indian history is in the same position with the historian of medieval England. The latter's task is to explain how Saxon and Norman elements, under the continued strain of incoming continental forces, coalesced to produce the England of the first Tudor king. Similarly, the former must understand how Hindu and Islamic culture reacted upon one another and through long centuries of agony and conflict, in some cases intensified by the constant flow of new Islamic blood and thought from the other side of the Hindu-Kush, finally gave to India the religious and social colour with which the Europeans had to deal in the eighteenth and nineteenth centuries.

---

[1] *Cf.* Sir John Marshall's comment in *The Cambridge History of India* (Vol. III, p. 568): "Seldom in the history of mankind has the spectacle been witnessed of two civilisations, so vast and so strongly developed, yet so radically dissimilar as the Muhammadan and the Hindu, meeting and mingling together. The very contrasts which existed between them, the wide divergences in their culture and their religions, make the history of their impact peculiarly instructive......"

The answer to the question which I have suggested above will not be found in the pages of the Muhammadan historians who, with a few exceptions like Alberuni and Musan Fani,? are too much concerned about the ebb and flow of holy war to notice anything else. Unfortunately the materials upon which our answer must be based have in many cases been lost. But I believe that a thorough study of the available literary works of the period, accompanied by a detailed scrutiny of the monuments of Indo-Muhammadan Art, would offer really valuable suggestions, and that patient researches into local legends in all parts of India would be an additional and not less useful source of information. The programme is a big one, but unless it is sincerely and completely accepted, I see no hope for the reconstruction of the history of the age.

For the present I am concerned only with the first item in the programme. I have already explained the principles which should be applied to Amīr Khusrav's historical poems in order to weigh the evidence contained in them. In general, those principles apply to historical writings of other poets as well. But even in purely literary works,—that is, works not dealing with any historical incident—we often find interesting glimpses into the political, economic, religious and social conditions of the periods in which they were written. From one point of view it may even be said that the direct and indirect inferences gathered from such works are more accurate and valuable than the facts recorded in professedly historical poems, inasmuch as the authors of the latter almost always colour the materials with their individual prejudices, whereas the writers of the former very rarely attempt a conscious remodelling of the circumstances to which they incidentally refer. For the historian of religious, social and economic evolution these scattered references are more useful than the purposely manipulated information gathered from official annals and even non-official historical works.

I may illustrate this point by referring to some of the works of Amīr Khusrav himself. Take, for instance, his third *Divān—Ghurrāt-ul-Kamāl.* In this work the poet gives us a very interesting discussion about the types and merits of poetry in general, and incidentally dwells upon the beauties of the language and poetry of India. Now, Amīr Khusrav is here obviously free from any political prejudice, and what he states may be safely accepted as his honest opinion. Thus we learn something about the development of language and the science of rhetoric in that age,—a sidelight into the cultural history of India which can scarcely be discovered in any work dealing with kings and their victories.

Perhaps the most imporatant of Amīr Khusrav's works from this point of view is *Nuh Sipihr*. As I have already said, this work was written at the request of Mubarak Khaljī to celebrate the victories of his reign. But one of the nine parts of the poem consists entirely of a very interesting description of the cultural, religious and social conditions of India in the days of the poet. He maintains that this country is far superior to Khorasan, and he is obviously very proud of the land of his birth. He says that the Indians are very proficient in all branches of philosophy and learning, that learning is widespread among them and that while foreign scholars very often come to India to study here, the people of the country are so advanced that they never feel the need of going to other countries for purposes of adding to their knowledge. This enthusiastic testimony of an accomplished member of the conquering race, whose judgment in this respect was obviously free from any political considerations or personal prejudices, stands in striking contrast with the curses almost always associated by Muhammadan historians with the name of their infidel neighbours. Amīr Khusrav here supplies a corrective to the prevailing theory of Hindu stagnation during the early years of Turkish rule in India. He clearly shows that the intellectual life of the conquered race was very vigorous in his days; and if we take his statement with the seriousness which it deserves, and search for the works which Hindu genius produced during this age, it is quite possible that we shall be able to discover materials which would necessitate the addition of a new and by no means inglorious chapter to the cultural history of the country. Incidentally, we shall see that the history of India during the time of the Slave and Khaljī kings is much more than a mere record of the subjugation of Hindu principalities by Muhammadan heroes.

Let us consider, again, Amīr Khusrav's views about religion. In the abovementioned work he dwells at some length upon the respective religious beliefs and rituals of the Hindus and the Muhammadans. He detects certain similarities between the views of the two communities. Both of them, for instance, believe in the eternity of God as well as in His all-powerfulness. Naturally enough Amīr Khusrav does not approve the Hindu practice of worshipping stones, beasts, plants, and the like; but he understands the fundamental Hindu idea that these objects merely typify the power and majesty of God. How different from the orthodox Muhammadan point of view! We can clearly see that the best minds of the conquering race were just beginning to understand the strange people of the land of their adoption, and that the first steps were being laid of that tolerance and conciliation, comradeship and sympathy, which were to unite the two races into a great nation in the distant future.

And yet it would be incorrect to overemphasise these early traces of liberalism. Time was the essential element in the building of a nation in the medieval period, and hardly a century had elapsed since the first Slave king established himself in Delhi. In his own way Amīr Khusrav was a man of wide views and great tolerance, comparatively free from racial, religious and social prejudices. But lack of evidence prevents us from ascertaining how far he represented his age in this respect. We may surmise that some of the great men of the period were beginning to accept India as their own country and to reject the idea of looking down upon her as a mere conquered province. It may be that political necessity, if not natural broadness of outlook, was beginning to convince them that it was better to let the Hindus live than to try to extirpate them. But at the same time the vast mass of the Muhammadans, as well as a large number of their political and religious leaders, must have been steeped in the spirit of hatred and violence which runs through the pages of historians of the times. On this point Amīr Khusrav himself supplies us with some interesting evidence. Sometimes even he clearly betrays his contempt for the 'crow-faced' and 'cow-dung-worshipping' Hindus. He triumphantly describes the destruction of their temples, and advises the political authorities not to allow them too much power and opportunity. When we contemplate that a man of his outlook and temperament could, on occasions, indulge in prejudices like these, we can see that the time when the two communities would reach a perfect understanding about each other's position was far indeed.

There is reason to believe that some of the works of Amīr Khusrav have been lost, or, at any rate, have not yet been traced. We may not accept the legend which ascribes to our poet the composition of as many as ninety-nine works; but numerous references to his productions, scattered over contemporary and later historical and poetical writings, seem to convince us that some of the works written by him have not survived.[1]

The historical *mesnevis* composed by Amīr Khusrav are obviously of the greatest importance for our present purpose. *Qirān-us-Sa'dain*,[2] or *The Conjunction of the Two Auspicious Stars*, written at the request of Kaiqubād, has for its main theme the quarrel and reconciliation between Bughrā Khān and Kaiqubād. As the poet himself enjoyed the patronage of both the father and the son, and was himself an observer of the incident which he describes, we have very little reason to doubt the authenticity of his statements.

---

[1] Nawab Ishaq Khan made an extensive search in India and thoroughly studied the catalogues of European and Egyptian libraries. His industry was partly rewarded, but he was able to trace only forty-five works ascribed to Amīr Khusrav. A list of these works will be found in his *Prolegomena to the Collected Works of Khusrav* (Delhi, 1917).

[2] Nawalkishore Edition, 1885, *cf.* Elliot and Dowson, Vol. III, p. 524 seq.

Miftāh-ul-Futūh (a portion of the *Divān Ghurrāt-ul-Kamāl* [1]), or *The Key to Success*, deals with the earlier successes of Jalāl-ud-dīn Fīrūz Khaljī.

The central theme of *'Ashīqā* [2] is the romantic love, destined to a tragic end, of Khizr Khān, the eldest son of 'Alā-ud-dīn Khaljī, and Devalā Devī, the beautiful daughter of Karan Rāi, the last Bāghelā king of Gujarat. The poet begins with the conquest of India by the Muhammadans, and proceeds to give us a detailed account of 'Alā-ud-dīn's victories in peace and war—his glorious campaigns against the Mughals, his expeditions in the Deccan, his triumph in Gujarat, his regulations which introduced peace and prosperity in the country. This poem, apart from its literary value as a marvellous elegy on love that defies man and God alike, is perhaps the most important of Amīr Khusrav's works from the historical point of view. Here we have a contemporary account of the reign of 'Alā-ud-dīn Khaljī, written by a shrewd observer who personally knew all the principal actors in the drama.

Nuh Sipihr, [3] or *The Nine Skies*, as I have already said, was written at the request of Mubārak Khaljī to celebrate the glory of his reign. Incidentally the poet throws much light on the social and religious conditions prevalent in his age.

We learn from several reliable authorities that Amīr Khusrav wrote a historical poem, known as *Tughlaq Nāma*, in which he dealt with the reign of his last patron, Ghiyās-ud-din Tughlaq. But no trace of this work has hitherto been discovered.

Among Amīr Khusrav's prose works, *Tārikh-i-'Alāi* or *Khazāin-ul-Futūh* [4] is a short but very valuable history of the reign of 'Alā-ud-dīn Khaljī. The poet's general accuracy is beyond doubt, although no modern historian can accept in full his estimate of the character and achievements of his great patron. The poet gives us many interesting details, and if we can follow the very difficult language in which the work is written, it will prove to be a veritable mine of information.

---

[1] India Office MSS. 1186 and 1187. *Cf.* Elliot and Dowson, Vol. III, pp. 534-44. Elliot's translation contains numerous mistakes,

[2] India Office MSS. 1215 and 1186. Elliot's translation is often unreliable.

[3] India Office MSS. 1187 and 1218.

[4] Edited by Mu'īn-ul-Haq, lithographed at Aligarh, 1927. This edition contains many inaccuracies. *Cf.* British Museum MS. Additional 16838.

Finally, in his five *Divāns—Tuhfat-us-Sighar,*[1] *Wast-ul-Hayāt,*[2] *Ghurrāt-ul-Kamāl,*[3] *Bakīya Nakīya,*[4] and *Nihāyat-ul-Kamāl*[5]—the poet often refers to incidents in his own career, and many of the poems are in praise of his numerous patrons.

This very brief sketch of the works of Amīr Khusrav from the historical point of view may be expected to show that no historian of medieval India can overlook the importance of Indo-Persian literature as a principal source of information. This fact was recognised long ago by Elliot, who gave us a glimpse into this rich but very obscure field. But Elliot undertook a task which demands more time and energy than any one man can give ; moreover, his scholarship was limited and he worked in an age when principles of historical investigation were not known. Again, the short extracts which he has translated and the brief analysis of the contents which he has made are insufficient for the purposes of a scholar who aims at grasping the spirit of a writer as much as at utilising the concrete data which he deals with. It is urgently necessary, therefore, to go beyond Elliot, to go, indeed, to the fountain itself.

I have tried to emphasise the fact that Indo-Persian literature deserves our critical attention both from the literary as well as the historical point of view, that it is as interesting as a branch of our cultural heritage as it is important as a source of information for the reconstruction of political history. It may not be altogether out of place to mention that a student of the growth and development of Indian vernacular languages will find much to learn from this subject. Just as Muhammadan architects utilised Hindu ideas and Hindu workmanship, just as Muhammadan administrators modified orthodox Islamic principles of government and finance by accepting Hindu principles and institutions, so also Muhammadan writers were unconsciously influenced by Hindu techniques of literature as well as by words of Hindu origin. Amīr Khusrav himself is known to have written some works in Hindi ; and among his successors were many Muhammadan writers of poetical works in Indian Vernaculars. Almost every work in Indo-Persian literature contains a more or less large number of words of Indian origin, and thousands of Persian words became naturalised in every Indian Vernacular language. This mingling of Persian, Arabic and Turkish words and ideas with languages and concepts of Sanskritic origin is extremely interesting from the philological point of view, and this co-ordination of unknowns resulted in the origin of the beautiful Urdu language. That language in itself symbolised the reconciliation of the hitherto irreconcilable and mutually hostile types of civilisation represented by Hinduism and Islam.

---

[1] India Office MS. 1187.
[2] *Op. cit.*
[3] *Op. cit.*
[4] *Op. cit.*
[5] British Museum MS. 25807.

Thus Indo-Persian literature, analysed from so many different points of view, clearly establishes its claim to rank as an intrinsically important subject. It is to be regretted that neither students of literature nor historical investigators have so far made any really serious attempt to study it. The life and works of Amīr Khusrav have been critically studied, though much remains to be done ; but no comprehensive review of Indo-Persian literature as a whole is available. Again, the few scholars who have dealt with the history of the Turkish Sultans of Delhi have usually confined their attention to professedly historical works, without trying to utilise other works in the way indicated above. It may be hoped that the new generation of historical investigators will boldly venture beyond the beaten track and give to our national history that unity and completion which it so sadly lacks.[1]

Calcutta. *(Concluded.)*

---

[1] The writer is indebted to Dr. H. C. Raychaudhuri of the Calcutta University for many valuable suggestions.

SOME ASPECTS OF MODERN JOURNALISM IN INDIA

AMAL HOME
Editor, " The Calcutta Municipal Gazette "

THE very first thing to discuss about modern Indian journalism should be its economics, because the publication of newspapers has become to-day as genuine a business as the manufacture, say, of boots and shoes, and is subject to almost all the economic laws which govern enterprises more straightforwardly undertaken for profit. In these days newspapers demand large capitals, and large capitals in their turn demand large dividends. It was the pioneer of the modern commercialized press, Lord Northcliffe, who introduced financial rewards rather than political influence—not that he himself loved it any the less—as the chief criterion of a newspaper's success. His ideal has come to stay and has spread. People who now-a-days sink their millions in the newspaper business expect that multiplied millions would come back to them in the shape of huge circulations and fat advertisements. The question is how to get these circulations and advertisements. Not surely by giving people simply wholesome views and matter-of-fact news, not by squeamishly refraining from working upon motives which most readily induce men to part with their money. Thus it happens that in Europe and America the swing towards commercialization, towards greater mass-interest, piquancy, sensationalism and all that goes towards building up mammoth circulations is gradually pushing the old journalistic ideal of disinterested public trusteeship into the background. There are, of course, some papers who are fighting for the older tradition and trying to escape complete commercialization by means of safeguards against free sale of their shares. But it still remains to be seen whether these elaborate devices will be effective when the real tussle comes. In any case, there can be no doubt that the handful of newspapers who are resisting the encroachments of high finance are only the exceptions which prove the rule.

In India, however, this ' industrial revolution' in the newspaper enterprise is still to come. Papers are even now started here by men who have political ambitions or by those who are the victims of the political ambitions of others, though there are certainly some papers which are quite respectable and flourishing as business propositions. Most of these are, however, papers of long years' standing, which were founded by politically-minded ancestors and have, more by chance than design, come to be something like landed estates for their less political and more economic descendants.

The cause of this preponderantly political character of the newspaper enterprise in India is to be found in the absence of the two factors which have contributed, more than anything else, to the commercialization of the Press in the West,—the absence that is to say of huge advertisement revenues and the monster circulations on which they are based. Large advertisement revenues presuppose a highly industrialized country desperately anxious to sell its manufactured products, and India is very inadequately industrialized. So, the only advertisements Indian papers can expect are those from foreign manufacturers seeking a market in India and from Indian retailers. Of these, again, most of the foreign publicity, which is only a backwash of the fabulous advertisement campaigns undertaken in Europe and America, go, through the foreign firms, to the European-owned papers, the Indian papers being compelled to remain satisfied with pickings. A very interesting light is thrown on the relative income from advertisements of English, European-owned Indian and wholly Indian-owned papers by a comparison of their rates. The rate in England has been calculated to vary from 70 shillings to £6 per single column inch ; the established European-owned papers in India charge something like Rs. 10 per column-inch, while the rate of an Indian paper varies between 12 annas to Rs. 2-8-0 for the same amount of space.

Coming now to the question of circulation, the factors which act as checks on circulation of newspapers in India are both educational and economic. The only people who can easily afford the anna or the half-anna for the morning's paper are the middle and the upper classes, and even if the economic difficulty did not exist, the illiteracy of the masses is such that a paper could be of very little use to them even if they could afford to buy it. Then comes the question of an alien language. Almost all the papers in India which aim at serious political influence are now published in English, and English is only understood by a handful of people in comparison with the total population of India. If any Indian paper is to attain a really substantial circulation, it will have to abandon English. This difficulty will become more and more accentuated as Indian universities adopt the vernacular as the medium of instruction ; and it is my growing conviction that the future of journalism in India lies entirely with the vernacular papers. A few English papers will, perhaps, continue to cater to the taste or serve the needs of a handful of people. But more and more will they have to yield place to their more successful vernacular rivals, both in circulation and influence.

However that might be, there is no doubt that, for the present, the limited circulation and advertisement-revenue of the Indian papers act as a barrier against commercialization. Newspaper business in India is not remunerative enough to attract big finance ; and for this reason political objects are more responsible for the birth of papers in India than economic motives. This should not, however, be taken to mean that Indian papers practise anything resembling austere asceticism in the matter of financial gain. I am not subtle enough to pronounce on the relative moral value of seeking profits in a colossal, open and masterful way and yearning for the same end in a small, furtive and sheepish manner. But it does seem to me that some Indian papers in some cases show a disposition to swallow financial fare which would certainly be left alone by the stronger beasts of prey. This is not, however, wholly the fault of the newspaper-owner. As I have already said, India cannot, at present, give the circulation and advertisement that a modern well-conducted newspaper stands in need of in order to maintain its standard, but the public, at the same time, expect the paper at a price which only a fair circulation and advertisement revenue can make possible. In these circumstances the hard-pressed proprietor of an Indian newspaper is not unoften disposed to turn a blind eye to the advertisements of the occultist and the quack, which bring some money, though it may at the same time cast an undeserved slur on the intelligence and physical fitness of a nation.

If the more or less arrested financial development of the newspaper-business in India protects it against certain undesirable features of the commercialized press of the West, the same phenomenon cuts in the opposite direction by interfering with the flow of capital into a business very much in need of money. One important result of this is that the technique of newspaper-production in this country, both on its mechanical and literary side, is not nearly as perfect as it is elsewhere.

To take the question of the plant first. There are perhaps not more than half-a-dozen newspapers in India which have really modern machinery and auxiliary equipment. But most papers still cling to old junk or, at least, to machines which are not equal to the performance expected from them with a deplorable effect on their appearance. Serious as this is, there is one still more so. Many papers are yet under a handicap for want of an efficient organisation. After all it is not the machine that is the fountain of production. It is the man, and in a newspaper office, each man is a precise unit, who must not only mechanically do a piece of job at the precise moment, but also do it with his intellect tuned to its utmost pitch. The slightest variation or want of thought, may throw the entire process out of gear. Organisation guards against such failures. Want of proper and adequate organisation is, unfortunately, the feature of too many newspaper offices, even when experience is not wanting that efficient men with adequate remuneration can work for higher profits within a well-thought-out organisation.

It is here that I might mention the haphazard methods which prevail in the advertisement departments of most Indian papers. Whether in selling space or in calculating the rates, little attention is paid to the economic distribution of advertising columns or the cost of production per unit. Advertisement design is, if anything, in a more anarchical state. Advertising write-up and lay-out is a highly technical proposition at a third past the twentieth century. This is understood in Europe and America, where advertising is not only an art but a science as well. Few journals in India realize that advertising has its generalised principles as well as its technique of application. And the result is, their advertising columns are neither informative nor attractive. As such they are mostly passed over, which means a loss to the advertiser, who eventually condemns the paper as being no "puller." Then the paper has to beg for renewal, not on achievement, but, perhaps, on sentiment, a wholly unbusinesslike situation. The few journals that realized the position some time ago, organised for better equipment, competent lay-out men, intelligent job-compositors and clever artists. The result was that they could give much superior service, and, consequently, greater pull, and if they have to charge rates at least five times higher, the advertisers willingly pay, because of the return they get.

I should now come to what is, with perfect justice, regarded as the most important thing in journalism,—the contents of a paper, the array of news and views with which it seeks to inform and instruct its readers. Too many people commit the mistake of supposing, when they like or dislike something in a paper, that it is the editor or the writer who is responsible for the commendable or the blameworthy feature. They forget that a paper is made as much by its public as by the journalist who conducts it. There is a saying current that a people gets the paper it deserves. This may be endorsed as a plain statement of fact without a shade of moral condemnation. A writer too much in advance of his age might prove to be a prophet at the end of a century, but he is as unfit for the journalist's job as a man twenty-five years behind his times. The ideal journalist is the man who is inspired by a happy mediocrity. This is not as difficult as it might sound at first. The routine of modern journalistic production is such that it can make an instinctive trimmer of any person who is not an absolute fool or an absolute genius.

The journalist working in India has also his set conditions, the first of which is linguistic. I have heard some highbrow persons girding at the English of daily papers edited by Indians as unidiomatic, inelegant and un-English. All this may be perfectly true and just as literary criticism. But from the point of view of a newspaper it is irrelevant. There is no better way of proving that this is so than by setting some of these critics to write something for the Press. They will then find, perhaps to their discomfiture, that while the editorial of the scorned leader-writer is racing the readers through a whole gamut of emotions, his subtleties have failed miserably to get across. Thus, it is no use denying that the English of our Indian newspapers is quite effective in its own way and follows a historic precedent. It is well-known how the Persian language brought into India by the Muhammadan invaders was absorbed into the grammatical structure of the Indian language and turned into Urdu. Educated Indians are repeating the same process with English in the language of familiar conversation. The process has not gone so far in the newspapers, where we have been content with an adaptation of the rules of construction and selection of the vocabulary. The English one sees in a popular Indian newspaper is a selective language like 'Basic.' But while 'Basic' makes it a point of selecting the most homely words and constructions, our newspaper diction shows a liking for the more high-pitched, because it is meant to work upon the feelings of what sympathetic English writers call a "proud and sensitive people."

This is only one of the problems of journalistic writing in India, and there are a hundred others which have as close an organic connection with the cast of the Indian mind. The value set on the views-side of a newspaper in India seem also to be a feature connected with a temperamental bias. It cannot be denied, and least of all by a journalist, that views and interpretations are essential. But what appears to be remarkable, at the present moment at any rate, is that despite the altered conditions and psychology of the reading public, the papers should be giving as much importance to views as the news. Perhaps there is a nearer and more matter-of-fact reason too. In these days the publication of news in India, unless they are thoroughly "sterilized" is a rather risky affair. Enterprise in the collection of news has, therefore, largely vanished from the field of Indian journalism. The papers are almost wholly dependent on the news-agencies. These agencies, good in themselves, are not physically capable of covering the entire field of India. The result is that we have an unbalanced preponderance of political news only. And as views are dependent on news, the newspapers are more political than all-embracing. This political colour has been so pronounced in regard to some newspapers, that it is idle to expect to find anything else in their pages. It is hardly recognised that human mind refuses to accept the same kind of journalistic food every morning. We find an attempt, now-a-days, at serving other dishes, specially in the Sunday issues. But the matter and manner of such service, lead one to presume that the selections, such as they are, are not based upon an endeavour to secure the most interesting and most sought-after features. News-pictures too have become more or less common, but they also are of the news-agency type, and not unoften unauthoritative or misleading.

Individual enterprise in gathering news, in presenting them in a readable and, I might say, an artistic form, and in carrying all classes and sections of the reading public with the papers, are conspicuous by their absence. The effect is that even the news-agencies have no need to be alert.

Competition, however, is growing keener every day in the Indian newspaper world, and it is regrettable that instead of enlarging circulation by giving better news and authoritative views-service, many journals try to depend on the partisan views that they profess to hold. Not only is this unethical, but it is not good business either. Sooner or later even the partisan readers grow tired, not to speak of the wider public.

Speaking of ethics and partisanship, I presume it is time to be alert about a cloud which is appearing on the journalistic horizon of India. It is comparatively new in this country, although it is old in the lands overseas, indeed rather ominous across the Atlantic. I refer, of course, to the gloating over unsavoury cases and the premature condemnation of an accused, long before the jury or the judges have given their decision. The recent display of irresponsibility in the Lindbergh case in the United States is an illustration in point. Hauptmann was condemned to death many times in the newspapers, long before the judge pronounced sentence. This pampering to the neurasthenic mentality over criminal cases was not common in India, but the number of newspaper-readers who would enjoy such an exhibition of vitiated taste is, I am afraid, now on the increase. The publishers of newspapers who indulge in these dubious expedients for raising circulations, seldom realize that their boomerangs recoil upon them. They ultimately only create disgust towards themselves. Luckily their number is few. It is indeed gratifying that most newspapers are discreet and exhibit sober judgment. News certainly has value to them, and nothing worth publishing should be withheld, but that does not mean that discretion should be thrown to the winds. Personally, I feel that it is as much the concern of a news-editor to publish a news, as perhaps, occasionally even to pass over one. By no means is it his concern to twist, cook, or present a news in a sordid or distorted manner. Rewrite he can and should do, but only to make the news more clear and not to cater to the unbecoming mentality of a few degenerates.

I have said something about journalism as business, as an industrial technique, as a form of public service and shall now close with a few words about its status as a profession. To outsiders the vocation of a journalist seems to possess an inexhaustible glamour. Otherwise there would not be so many wistful candidates knocking at the door for admittance. It is not for a journalist to destroy that illusion and discover the skeleton in the cupboard. But one might as well give a timely warning to save much unnecessary suffering and still greater bitterness.

Even in England the advice of eminent professional journalists to prospective entrants is that of the *Punch* to the man who is going to be married—" Don't," with, however, one proviso,—" unless you are prepared to risk penury on the Press rather than earn a comfortable livelihood elsewhere." In India, where journalism as a business is far less prosperous and stable, the conditions are much more precarious. The only people here who can consider themselves more or less permanently settled in a journalistic position are either the owner-editors or their relations. For the rest, however eminent they might be in their line, life is a ceaseless voyaging from port to port. The queerest part of this nomadic existence is that, in the higher ranks of Indian journalism, it is not due to professional qualifications or disqualifications but to disputes on nice points of political doctrine. This is undoubtedly a result of the predominantly political character of Indian journalism, which, by unduly magnifying the importance of the views-side of journalism, discourages its legitimate development as a craft.

The uncertainties of the journalist's career are leaving their mark in every field of Indian journalism. But their effects are different according to the group to which the professional journalist belongs. I should explain here that journalists in India may be divided into two broad classes, the " writers " and the " mechanics," and that the first are held in far higher esteem than the second. In the group of " writers " are to be included the leader-writers who are the professional custodians of public opinion and among the " mechanics " the sub-editors and the reporters who do what is regarded as the humbler work of handling and representing news. Now, the " writers," by the very nature of their duty, have to be men who have received the highest kind of general education. But the small rewards and the uncertainty of the journalistic profession will not attract the men who have the necessary qualification. That is why the " writers " are very often not professional journalists but college professors who have taken to journalism as a second string to their bow. This is certainly not a very desirable state of affairs, but it is relatively a trivial matter compared to the demoralization to which the economic factor has reduced the " mechanics " of journalism. There is not the slightest doubt that some of the sub-editors and reporters we have are men of acknowledged ability, but the conditions in which they have to work really give them no chances. Unless and until Indian newspaper-offices remodel their terms of service there is not the slightest chance of their attracting anybody except disillusioned and discouraged professionals or men who have drifted to journalism after having failed to make a living in other fields.

Recently there has been some talk in Calcutta of remedying this state of affairs by starting not a Sunday school for the purification of the hearts of the proprietors, but a University course for the education of the victims. This is certainly a remarkable example of faith in University education in a country which has not had a very happy experience of the economic return of higher education. But the eminent journalists who have sponsored the scheme have said that the future possibilities of journalism are not to be judged from its present condition. No one wishes that this should be so more keenly than the writer of these words. If the struggles of the Indian journalist of today be not the portion of his successor, this will certainly mean a lot, even if he may not live to see the brighter day.

The good old days of journalism in India are often spoken of as those of giants. It is both true and otherwise. Those that were giants in the old days, are so in comparison to their environments. Again, they were few in number and the comparison was obvious. They were great men no doubt, but in referring to them if it be conveyed that they were the last of the barons, then the inference would be wrong. We may not have today Ramgopal Ghosh, Hurrish Chunder Mukherjee, Krishnadas Pal, Sambhu Chunder Mukherjea, Girish Chunder Ghosh, Paul Knight, Sisir Kumar and Motilal Ghosh, Surendra Nath Banerjea, Narendra Nath Sen, N. Ghosh and Bipin Chandra Pal but we have at the present time great names, people who are as much the guiding spirits as they are specialists in the different branches of journalism. Modern journalism has no longer the all-pervading personal element of yesterday. It is a combined product of many keen and efficient men, who are ever alert to make the most of every moment that is present, and who cannot afford to lose anything in the race. Competition and the demand for the more widely circulated and intelligently produced journals, have brought about a kind of decentralisation in the *modus operandi*, which have practically taken the personal element out of newspaper publication. Nevertheless, if we miss the direct personal impress of the editor, we are made to feel the indirect personalities or traditions of the owners, directors, or owner-editors. We have seen the influence of Lord Northcliffe or William Randolph Hearst dominating their papers. The Walters of *The Times* still continue to give the paper its life and shape that is responsible for " the unique position that it holds today in the life of the nation," as a message from His Majesty the King said on the 150th anniversary of the journal.

Calcutta.

SOVIET FOREIGN POLICY: OLD AND NEW.

DR. MAHMUD HUSAIN
Reader in Modern History, Dacca University.

FOR every phase of life Soviet Russia possesses a theory, a philosophy. The teachings of Karl Marx form the theoretic basis for the practical communist of Russia. Lenin was the first man who had an opportunity, which the author of *Das Kapital* had never had, to realise communism on a large scale or, to be more correct, to prepare the way for the establishment of communism in future, for it is not yet claimed to be established. It was not unnatural that he should modify some of the Marxian theories. Experience compelled him to introduce certain changes in the programme laid down by Marx in collaboration with Engels in the Communist Manifesto. In fundamentals, however, he ramained a true disciple of his master. Marxism as interpreted by Lenin may be regarded as the official or established religion of Russia. Trotsky and Stalin both consider themselves to be the true followers of the creed of Lenin. That there is difference between the two is immaterial. Both of them claim to be the exponents of Leninism.

The theories that have determined the course of Russian politics during the last seventeen years originate from Lenin. Russia's foreign relations have been very much influenced by two theoretic conceptions. One is the philosophy of World Revolution. The other is the belief in the possibility and under certain circumstances the inevitability of establishing communism in a separate country.

In the dialectics of historical evolution, as developed by Marx, revolution is an essential part of the historical process. History, according to him, is made up of a continuous growth on the one hand and violent breaks on the other. These sudden outbursts are due to the presence of forces which, though mutually interpenetrating, are by nature opposite. When these opposite forces become conscious of their antagonistic nature and irreconcilable differences, there comes an upheaval, a revolution. The result of the conflict is also predetermined. Just as the bourgeoisie came out triumphant in its struggle with the feudal order—the struggle took the form of revolutions in England, America and above all in France—similarly the new social force, the proletariat, is destined to come out triumphant in its struggle with capitalism.

It is now clear from Trotsky's History of the Russian Revolution that until 1924 all the prominent Bolshevik leaders definitely believed that the revolution in Russia was but a beginning of similar revolutionary upheavals all the world over, and especially in the Western countries. They were all agreed that the Soviet government could not continue to exist unless it overthrew capitalism and imperialism. If it failed to do so, they would overthrow it. "Either the international revolution, unleashed by the revolution in Russia, will strangle the war and capital, or international capitalism will strangle the revolution," so wrote Bukharin. To the leaders of Soviet Russia the problem of the communist revolution seemed to be essentially an international problem. Lenin, not to speak of Trotsky, emphasised on so many occasions that a permanent and decisive success was out of question without successful revolutions in other countries. Having succeeded in Russia it was the duty of the Russian proletariat to revolutionize the world. Said Lenin, "International imperialism...which represents a gigantic actual power...could in no case and under no conditions live side by side with the Soviet Republic. Here a conflict will be inevitable. Here...is the greatest historic problem...the necessity of evoking an international revolution." Even Stalin then believed that "only after shaking loose the foundations of capitalism in the West, can we count upon the triumph of the revolution in Russia."

Thus according to Bolshevist ideas revolution was considered to be not only a necessary phenomenon in the process of historical evolution, but to be essential for the very existence of the Soviet Republic. So long as this theory was held by leading Bolshevists, it was to be expected that Soviet Russia should help all revolutionary movements in foreign countries. She encouraged social upheavals in the West. And in spite of the international, even anti-national, character of the socialist revolution, she encouraged the nationalist movements in the East. She did that because she believed that the achieving of independence by Eastern nations would weaken Western imperialism and capitalism. It was further believed that once Western imperialism was overthrown, it would not be at all difficult to transform these political revolutions into social revolutions.

That was in short the position until 1924, when Lenin died. After his death another doctrine was evolved by Stalin, although he claimed that Lenin himself was the author of this idea. Stalin now proclaimed that the building of socialism was wholly realisable within the limits of the U.S.S.R. Socialism could be realised in Russia independently of the other countries. What was necessary, however, was that the imperialist powers should not be allowed to overthrow the Soviet regime. The theory was first put forward in 1924, but it took some time before it was adopted as the definite policy of the Soviet Union and before the Third International itself condemned those who did not accept this theory.

The two theories, however, must be regarded as mutually interpenetrating, to use a Marxian expression. When Soviet Russia talked of world-revolution she did not wholly neglect her national well-being. And her belief in ' socialism in a separate country ' does not mean that the ideal of a proletarian revolution has been definitely repudiated. If in spite of it we elect to differentiate between the first few years and the last few years of the history of Soviet foreign policy, it is due to the emphasis which each of these ideals has received in those periods. During the first few years of the Soviet regime the ascendent theory was that of Proletarian Revolution. On the other hand, during the last few years the ideal of ' Socialism in a Separate Country ' must be regarded as the guiding principle of Russia's foreign and domestic policies. Although, as we have said, the latter doctrine made its appearance shortly after the death of Lenin, it was not able for some time to completely overshadow the former. But after the death of Lenin the ideal of world revolution seems to be on the defensive. It looks as if it is gradually but surely being superseded by the other theory. The expulsion of Trotsky and his party from office and his subsequent exile definitely established the supremacy of ' Socialism in a Separate Country.'

Several causes were responsible for this change in the outlook of the leaders of Russia. The change was primarily due to the failure of the Third International to organize successful revolts in foreign countries. Another reason was that Russia began to recognize how dependent she was on foreign assistance for her own industrialisation and for an improvement in her agricultural methods. But more recently two important events—the Sino-Japanese conflict in the Far East and the coming of Hitler in Germany—have brought Russia still nearer the capitalist countries. America's recognition of the Soviet Government, the Franco-Russian alliance and Russia's membership of the League of Nations are some of the prominent consequences of Japan's occupation of Manchuria and Hitler's Eastern policy.

According to the division that has been suggested above, Soviet foreign policy falls into two periods. The first period lasts from 1917 to 1927, the second from 1928 to the present time. The first is the period of Proletarian Revolution ; the second is the era of " National-Socialism," as Trotsky would call it.

We may now turn to the study of each period separately, bearing in mind that in practice one ideal has not wholly excluded the other.

THE PERIOD OF REVOLUTIONARY ACTIVITIES

The Bolshevik regime was inaugurated in November, 1917, but it took some time before it could be stabilised. Its authority was challenged from two sides. The regime had its internal as well as external foes, and they were co-operating with one another. All the well-to-do and privileged classes—the officials, the landed aristocracy, the industrialists, the merchants and the clergy—had greatly suffered at the hands of the new regime. And they fought a stiff battle before they were finally crushed towards the end of 1920.

The Soviet regime from its very inception was hated and feared by most of the countries of the world, specially by the Great Powers and by Russia's Western neighbours. The reasons are not far to seek. The more important were three in number. The Bolshevik belief in the desirability and even the inevitability of a world revolution and its encouragement of subversive movements in the capitalist countries of the West and in their dependencies in the East was one reason. The desertion of Russia in 1917 and the conclusion of a separate peace with the Central Powers at Brest-Litovsk was another. The Bolshevik Government not only made a separate peace but published all the secret treaties concluded and understandings arrived at between the Tsar and the Allied Governments, which showed the real war aims of the Allies. Yet another cause of friction was the Russian repudiation of all foreign debts and the nationalisation of foreign industrial enterprises.

The capitalist countries resolved to suppress Bolshevism. On the one hand, they encouraged the 'saner elements' in Russia to resist;

and gave the Whites all possible financial and military assistance. On the other hand, Russia was subjected to an Allied blockade and military intervention. The hostility of the Allied countries, prominent among which were Great Britain and Japan, very nearly succeeded in bringing about the downfall of the Bolshevik regime. The Workers' Government in Finland was cut to pieces by the White terrorists. In the North of Russia the Allied troops occupied Archangel and from there threatened Vologda and Moscow. General Denikin, supported by the Allies, became master of Ukraine and Caucasus and threatened central Russia. In Esthonia Yudenitch's army became supreme and very nearly occupied Petrograd itself. Kolchak's army, assisted by the Allies, particularly by Japan, was doing in Siberia what Dinikin's had done in Ukraine and Caucasus. The Maritime Provinces in the East were conquered by the Japanese, British and American troops. Rumania, taking advantage of the difficulties of the Soviet Government and with the approval of the Allied Powers, conquered the Russian province of Bessarabia in 1918 and has held it ever since. A new danger arose when Poland invaded Ukraine in the middle of 1920. But Polish forces were pushed back, and Poland herself was saved through British and French help, but for reasons which we need not discuss the peace that was concluded was rather favourable to Poland.

During the period of civil war and intervention there were occasions when a downfall of the Soviet Government could be safely predicted. In the middle of 1918, for instance, the territory under Soviet control was reduced to a few provinces around Moscow and Petrograd, and in 1919 General Denikin had reached a point less than two hundred miles from Moscow. But an extraordinary display of revolutionary energy and the wonderful organization of the Bolshevik forces saved the regime from complete collapse.

At the end of 1920 the position was that Soviet Russia had succeeded in overcoming both internal revolt and foreign intervention. And in 1921 the Soviet Government was given *de facto* recognition by many states of the world including Great Britain. During the years that followed even diplomatic relations were established between the U.S.S.R. and the Great Powers, with the exception of the U.S.A. Yet Russia's relations with them during the period now under review were not at all so cordial. There were constant bickerings.

A Franco-Russian understanding could not be achieved because of the hostile attitude of Russia towards two of the allies of France, Poland and Rumania. Russia and Poland had not at all been on good terms since 1920. Similarly, Russia had refused to recognise the validity of Rumania's conquest of Bessarabia. Moreover France was very suspicious of the friendly relations that existed between Russia and the greatest enemy of France, *viz.*, Germany. But still more important was the question of debts, on which France had not been able to come to a satisfactory understanding. France had invested an enormous amount of capital in pre-war Russia. But now Russia had repudiated all debts and had confiscated French-owned property. Attempts were no doubt made to arrive at a settlement of this difficult problem, but a compromise seemed to be impossible, specially after M. Poincare became French Premier. In 1927 negotiations for a settlement completely broke down because of Russian insistence on compensation for the damages incurred by the Soviet Government as a result of the high-handed action of the Allies in subjecting her to economic blockade and intervention. Russia was prepared to pay back the debts provided the Allies paid her reparations.

Between Great Britain and Russia a trade agreement was concluded in 1921, which meant a *de facto* recognition of Russia. But Russia's activities in the Middle East and in India were causing great anxiety in Great Britain. That the relations were hardly friendly is clearly demonstrated by the attitude of Lord Curzon, the then British Foreign Secretary, towards Russia at the end of 1921 and again in 1923 when he actually threatened the Soviet Government with the breaking off of diplomatic relations. In 1924 there was an improvement in the relations between the two governments, when Mr. Macdonald formed his first Labour Cabinet and accorded Russia full diplomatic recognition. The Labour Cabinet, however, fell in October, 1924. On the eve of the General Election the British Foreign Office dispatched a very sharp note to the Soviet Commissar for Foreign Affairs, in which the Soviet Government was accused of subversive activities in Great Britain, and the proof of which was the notorious 'Zinoviev Letter.' It was alleged to have been written by the then President of the Third International, who is now a prisoner, and was addressed to the British Communist Party. He urged the party to inaugurate an active propaganda for mutiny and desertion in the British Army and Navy. The result was estrangement between the two governments. The Conservative Government was very sensitive to any sign of communist activity in India and the East. And when Russian influence in China reached its zenith at the beginning of 1927—the nationalist movement in that country being chiefly directed against Great Britain—the Conservative Government broke off diplomatic relations with Russia in May, 1927.

Mussolini's Italy was a bitter enemy of Communism. But Mussolini was realist enough to see that Soviet Russia did not in any way constitute a danger to the Fascist state. On the contrary, besides economic advantages which would ensue from relations between the two countries, he recognized the importance of Russia as an exponent of the revision of the Treaty of Versailles and other treaties with which the World War had come to a close. For, although a victor, Italy was not at all satisfied with the terms of the peace treaties. Good relations between the two countries, however, were seriously disturbed in 1927 when Italy, in accordance with her policy in Eastern Europe, recognized Rumania's title to Bessarabia.

Turning to the non-European Great Powers we find that Japan was the last among them to evacuate Russian territory in 1922. After the evacuation there were signs of a *rapprochement* between the two countries, specially after the passing of the Oriental Exclusion Act by the U.S.A. in 1924. In 1925 Soviet Russia was accorded *de jure* recognition and a trade agreement was concluded. But it seems that both sides recognized from the beginning that a conflict in China was unavoidable. The relations continued to be correct, but they were by no means cordial.

The U.S.A. was neither very much afraid of Communist propaganda as Great Britain was, nor had she suffered a very great financial loss as a result of Russia's repudiation of debts, as France had, yet for reasons mostly cultural and ideological she refused to recognise the Soviet regime.

From the foregoing review of Russia's relations with her Western neighbours, such as Poland and Rumania, and with the Great Powers in general, we find that these were not friendly. Even the existence of commercial and diplomatic relations did not mitigate in any considerable degree their hostility towards the Bolsheviks and Bolshevik hostility towards them. Soviet Russia felt that she was encircled on all sides by enemies and that her very existence was in danger. She very badly felt the need of somehow or other effecting a breach in the hostile encirclement. By the beginning of 1921 the Soviet Government had overcome its internal and external foes. It had firmly established itself. The immediate danger had disappeared. But Soviet Russia could not believe that the capitalist countries would let her live peacefully.

Believing themselves to be the object of attack, the Bolsheviks began a counter-attack. They declared themselves to be the friends of all countries where for various reasons discontent was prevalent. Germany, Turkey, Persia, Afghanistan and China presented excellent opportunities for propaganda. The Bolsheviks secured Germany's good will through their denunciation of the ' brutal ' Versailles Treaty, imposed upon a helpless nation by the imperialist powers of the West. They exhorted the Asiatic peoples to throw off the yoke of foreign rule. They promised help to China, Turkey, Persia and Afghanistan in their fight against European powers, specially Great Britain. Russia thus became the champion of the weak, the dissatisfied and the discontented nations.

We may now consider in some detail the relations between Russia and these countries, beginning with Germany.

Shortly after the close of the World War and the conclusion of the Treaty of Versailles we find in Germany a powerful group of men which stood for an aggressive policy of retaliation in foreign affairs. They generally belonged to the parties of the Right. But although they stood for an aggressive foreign policy, they knew that disarmed Germany was no match even for a Poland or a Czechoslovakia, not to speak of France, the powerful western neighbour. The then Government of Germany, composed of the Socialists and the Middle parties, was opposed to an aggressive foreign policy, but was favourably inclined towards Russia. The U. S. S. R. on her side was not only eager to propagate the doctrine of communism, she was also in search of allies in order to combat the formidable coalition of her opponents. Moreover, she required the help of a highly industrialised nation for her own industrial development. In Germany she found an ideal comrade. Each country required the help of the other. The Treaty of Rapallo was concluded between Russia and Germany in 1922. Included in its provisions were a mutual renunciation of reparations, renunciation by Germany of compensation for losses incurred by the Germans in Russia as a result of socialisation of private property, a resumption of diplomatic relations, a mutual application of the ' most favoured nation ' principle, etc.

On this treaty were based the subsequent friendly relations between the two countries. In 1924, however, the leaders of certain important German parties, such as the Socialist, the Democrat, the Peoples and the Centre Parties, came to recognise that a re-orientation of German foreign policy was necessary. For this change of view Stresemann, who became Foreign Minister in 1924, was no doubt largely responsible. He clearly recognised that an aggressive foreign policy was impossible, and all talk of retaliation was meaningless. Russia was not in a position to offer any real help in the event of an international conflict. Communist uprisings in Bavaria and the Ruhr constituted another reason for his deprecation of too close a friendship with Revolutionary Russia. Besides, this friendship had not brought Germany any very substantial financial gains, which was contrary to what was expected. Stresemann therefore, struck a new note in German foreign policy. He now adopted a conciliatory attitude towards the ex-enemies, particularly towards France. The fruits of his endeavours were the conclusion of the Locarno Pact in 1925 and Germany's entry into the League of Nations in 1926.

Germany had now decided in favour of conciliation with the Western powers, but at the same time she could not afford to antagonise Russia. Because of Russian friendship Germany was in a position to insist on and carry through some of her demands *vis-a-vis* the Great Powers. She could exploit Russian friendship and threaten the Great Powers with the reversal of her foreign policy. In short Germany was trying to be on good terms with the Western Powers on the one hand and with Soviet Russia on the other. But it was not an easy task. Soviet eyes saw in this dual policy of Germany a distinct sign of her drift from Russia. By the end of 1924 Russia had recognised the futility of her efforts to create a communist revolution in Germany. The Locarno Pact and the entry of Germany into the League made the relations between the two countries very cool indeed. But a complete break was not regarded as desirable by either of the parties. Russia still favoured a revision of the Treaty of Versailles, though not with earlier enthusiasm. Germany refused to dance to the Soviet tune, but at the same time she carefully avoided being drawn into any hostile combination against Russia.

Another country in whose politics Soviet Russia played a leading part during the first ten years of her history was China.

Russian interest in China dates back from the 16th century, and until the middle of the 19th century she was in fact the only foreign power interested in China. The chief reason was her search for ‘ warm water.’ In the 19th century when the general aggression upon China came, Russia greatly profited by it. Vladivostok became the chief Russian naval station in the Pacific. And in order to connect it with Russia proper the Trans-Siberian Railway was built towards the end of the last century. Russian support to China in the Sino-Japanese conflict of 1894 brought her another important concession from China. She was now granted the right to construct a rail-road across Manchuria to Vladivostok, which besides being economically advantageous, very much shortened the route to that port. She also secured a lease on the Liaotung Peninsula and Port Arthur. Thus was realised the Russian dream of a “ warm water port.” The new line, known as the Chinese Eastern Railway, was opened in 1903. Chinese efforts to get rid of the foreigners culminated in the Boxer Rebellion of 1899-1900. The Rebellion was crushed by the troops of the interested powers, including Russia and Japan. But Russian troops remained in Manchuria even after the rising had been finally overcome. Japan protested, but in vain. Thus at the beginning of our century Russia had become the most important power in this region. Manchuria clearly belonged to her sphere of influence, and she was trying to extend her influence to Korea.

There were, however, two countries which recognised the danger of a too powerful Russia in the East. They were Great Britain and Japan. They became apprehensive of Russia's designs in China. And in order to defeat the schemes of Russia they formed an alliance in 1902. Two years later began the Russo-Japanese War. The Japanese captured Port Arthur and defeated Russian forces on land and on sea. The defeat in this war cost Russia her dominant position in the Far East. South Manchuria now became a Japanese "sphere of influence." But Russian interests in Northern Manchuria were not yet questioned. With the Great War and the Russian Revolution, however, a new opportunity presented itself. Japan now embarked on a more ambitious scheme of expansion. She greatly strengthened her position *vis-a-vis* China and obtained new railway concessions in South Manchuria. What was still more important was that she occupied Siberia and ousted Russia from Nothern Manchuria. But ultimately Japan had to surrender most of these gains.

The Soviet Government on their side speedily renounced all claims inherited from the Tsarist regime. They annulled all treaties that were in any way unfair to China. The Russian announcement came as a great consolation to the Chinese people who had been the victims of Japanese aggression during the Great War and to whom the Peace of 1919 had done so much wrong, in spite of the fact that they had joined the war on the side of the Allies. But China did not as yet believe in the sincerity of the Soviet Government. She had just reason to be suspicious. Many a time during the last two decades Russia had offered her "friendly offices" in difficult circumstances and yet in the end had profited at the expense of China. During the period immediately following the Great War and taking advantage of Russian difficulties China made an attempt to bring Mongolia under her subjection, but failed miserably. In 1921 the Soviet Government became complete masters of Mongolia. They established there a kind of Soviet regime.

Due to this reason China refused to have anything to do with Russia. She would establish diplomatic relations only when this wrong was undone and Mongolian territory evacuated. It was under these circumstances that Joffe, one of the cleverest Soviet diplomats was sent to China. And he was followed by a still cleverer diplomat, *viz.* Borodin. Through championing the cause of the Chinese against the Western Powers and Japan they were successful in creating a favourable atmosphere. In May, 1924, an important treaty was concluded between the Soviet Government and both the Peking and Mukden Governments. Russia renounced all concessions and indemnities. China accepted a joint Russo-Chinese ownership of the Chinese Eastern Railway. Chinese sovereignty over Mongolia was recognised. But although Russian troops were withdrawn from Mongolia, they left the country only after a communist government was firmly established.

This was the time when Russian influence in China was supreme. The Soviet agents became very influential with the Kuomintang, the nationalist party of China. And notwithstanding Russian promise to abstain from communist propaganda it looked as if China was going the way of Russia.

But Russian co-operation with China did not last long. A powerful group of Chinese Nationalists had become alarmed at the spread of communist thought in their country. They had welcomed Russian friendship in order to be able to fight the foreigners. Their ideal was independent, liberal-democratic China. They hated Communism. General Chang Kai Shek who succeeded Dr. Sun Yat Sen was a typical 'bourgeois.' He was the leader of what we may call the Right wing of the Kuomintang. When in 1927 he became convinced that the Soviet Government, through its agents, Russian and Chinese, was intriguing against him, he decided to take drastic action. Russian advisers were expelled from China. The Communist Party was banned, and China broke off diplomatic relations with Russia. All these measures were carried out in a very drastic fashion. All that had been gained in 1924 and the following years was completely lost by the end of 1927. The failure of Russia in China was an important reason for a re-orientation of Russia's foreign policy.

Very similar to the Soviet policy in China was the policy towards the Islamic countries—Turkey, Persia and Afghanistan. Their geographical situation made it impossible for the Allies to prevent Russia from entering into relations with them. Russia was perhaps also linked with the inhabitants of these countries by the common mentality and outlook of the peoples. Much more important, however, was the fact that the Soviet Government had now denounced the imperialist policy of the Tsars and had recognised the right of peoples to self-determination. Russia was now the exponent of a great international ideal, and even if her policy towards the Eastern countries was largely determined by purely nationalistic considerations, she was clever enough to emphasise the international side of her policy. As Hans Kohn in his History of Nationalism in the East has pointed out, Russia had now a message for the people of Asia, which was comparable with the British ideal of 'gradual training in the blessings of freedom and self-government.'

The Bolsheviks, unlike Marx, believed that social revolution could be and should be linked with national liberation. Lenin thought that for the success of proletarian revolution it was necessary for the Russian proletariat to help the anti-imperialist movements in the East. Stalin himself puts forward this view when he says (in his Theory and Practice of Leninism): "Regarded objectively, the struggle of the Emir of Afghanistan for his country's independence is a revolutionary struggle, notwithstanding the fact that the Emir and his ministers are monarchists; for it is undermining imperialism."[1]

The World War had given a great impetus to the nationalist movements in the East. A new political consciousness had arisen in Turkey, Persia and Afghanistan. During the 19th century both Great Britain and Russia were interested in the economic exploitation and political domination of these countries. But of the two Russia was regarded by them as the more dangerous. They more than once obtained help from Great Britain against Russian aggression. But the Great War—and in fact the tendency could be noticed even before the War, in 1907 for instance when the two powers agreed to divide Persia into two spheres of influence—changed the whole situation. Now Great Britain because of her Middle and Near Eastern policy came to be regarded as the chief enemy. In their struggle against Great Britain, therefore, all the three countries sought and obtained moral and material support from Soviet Russia. The relations between the Islamic countries and Bolshevik Russia continued to be extremely friendly for a few years following the Great War.

By the end of 1923 Kemalist Turkey had driven out the Greeks and the allied Powers from Turkish soil. Persia was now being governed by Riza Khan, who won independence for his country. Afghanistan's independence internal, and external, was recognised by Great Britain in 1919. These countries had achieved the first object of their foreign policies. Now they began the work of internal consolidation. They would not allow any Russian interference and propaganda within their borders. A comparison of the two sets of treaties concluded between Russia and each of these countries in 1920-21 and in 1925 and the following years clearly shows that although attempts were made to maintain friendly relations, the Islamic countries had become apprehensive of Russian propaganda. And they stopped it with a firm hand. Russia now recognised that her desire of turning the political revolutions into social revolutions was impossible of fulfilment. The Islamic countries welcomed Russian help so long as they were trying to get rid of foreign control. Since that aim had been achieved they were not prepared to allow Russian interference any more, although they could not afford to antagonise Russia either.

(To be continued.)

MIRQASIM AS AN EXILE FROM BENGAL : 1764-77

NARENDRAKRISHNA SINHA, M.A.
Lecturer, Department of History, University of Calcutta.

ONE of the great fighters of India in a lost cause was MirQasim, for some time ruler of Bengal. His is one of the few names that relieve Indian history of the 18th century of the charge of producing only cowards and traitors, intriguers and self-seekers. Every honest Indian must sink with a sense of shame when he reads of the doings of MirJafar and Roy Durlav, Imad-ul-mulk and Ghulam Qadir. But there were only too many men of their type in the 18th century. The whole political and moral outlook was vitiated and everything seemed out of joint.

MirQasim like many of his contemporaries used very dubious means in his rise to power but, when in power, he proved to be one of the ablest rulers that 18th century India saw. His memory is also deservedly respected because he preferred " defeat and ruin in a righteous cause to the lingering torture to which the policy of Calcutta Council would have subjected him."[1] After his final rupture with the British, he was defeated in a series of fiercely contested engagements and adversity developed the cruel side of his nature. He massacred the British prisoners he had taken and thus established a blood-feud between himself and the British. After the decisive battle of Buxar he became a homeless wanderer.

But the British in Bengal had some respect for him as an enemy and tried naturally to keep themselves well-informed of his movements. From purely British sources it is not difficult to reconstruct the history of the wanderings of MirQasim from the battle of Buxar in 1764 to his death in 1777. We can supplement the British reports with the meagre details supplied by the Persian chronicles of the period—the *Siyar-ul-Mutakkherin*, the *Tarikh-i-Muzaffari*, and the *Riyaz-us-Salatin*. From these sources, we can form some idea of fugitive MirQasim's hopes and plans, many of them quixotic and extravagant no doubt, many the impotent imagination of despair. Like a " phantom vessel floating about on the wide seas, without an anchor, without a port " he still catches our imagination and gives to his own life-story an interest and as a determined adversary to the history of the establishment of British power in Bengal, a dignity that it would not otherwise have attained.

---

[1] Malleson, *The Decisive Battles of India*, p. 136.

Even before the battle of Buxar he was disgraced and imprisoned by the orders of Shuja-ud-Daula and most of his friends had disappeared, after " having made each of them his nest in the bosom of the grandees of the vizier's court."[1] It is a story sickening in its details. "He was robbed by Shuja-ud-Daula of the whole of his property which was traced by the means of the severities exercised upon his women, upon his eunuchs and upon hisother dependants. The whole was confiscated and nothing remained to him but a few jewels of high value which he had sometime before this sent to Najib-ud-Daula's country under the care of a trusty servant of his. It was the sale of these that supported the forlorn prince in his days of distress. There may have been some other matters besides, which women by the means of the old ones, their attendants may have found means to conceal."[2] After the defeat of his nominal allies at Buxar, the unfortunate prince had a providential escape. He fled to Allahabad and managed to free his family, confined in the fort there by Shuja-ud-Daula. Thence by forced marches he reached Bareilly and sought shelter among the Ruhela Afghans.

From this retreat he emerged and again and again planned the recovery of his lost dominion. But he had not the sinews of war. Therefore Shuja-ud-Daula, by crippling the resources of MirQasim must be held primarily responsible for rendering these attempts so futile. To fight the British was to bite at granite and fighting under such circumstances where the sale-proceeds of jewels would meet the expenses was not merely a desperate task but an absurd one. The bankers with whom he had deposited much of his money in Bengal took advantage of his helpless situation to withhold payment. With one of these, Balak Das, MirQasim had deposited 12 lakhs and he got only Rs. 80,000 out of this sum.[3] Still it seems what he had saved from the wreckage of his fortune in jewels was just sufficient to make him restless but not sufficient to make his schemes effective. In this respect his position very much resembled that of Shuja-ul-Mulk the ex-king of Kabul during 1809-'39. But MirQasim's activity during these years 1765-'77 showed that he was at least a man of boundless energy, implacable revenge and certainly a very rare opponent to meet with in the indolent East.

---

[1] *Siyar-ul-Mutahkherin*, II, p. 547.
[2] *Ibid*, 552.
[3] *Foreign Dept. Original Secret Consultation*, 7th Sept., 1775, No. 10.

After the battle of Buxar, the Nawabwazir Shuja-ud-Daula was pressed very hard by British troops marching into Lucknow and Allahabad. He was thus forced to come to terms. In course of the negotiations it was proposed to him that he should hand over MirQasim or put him to death. This provision was, however, very much disliked by the Nawabwazir as it would brand him with infamy in the eyes of the Muslims for all time to come. Moreover, Shuja-ud-Daula was not in a position to comply with it as MirQasim was out of his reach in the territory of Dundi Khan. Under these circumstances, all that Lord Clive could insist upon was that he must not entertain or receive MirQasim Ali Khan in his dominion or give him countenance, support or protection.[1]

In his hopeless project of restoration MirQasim looked out for allies. Those from whom he could possibly expect any help were the Ruhelas, the Jats, Najib-ud-Daula, Ahmadshah Abdali, the Sikhs, the Marathas, the French and Haidar Ali. It was the tragedy of his later life that none of these Indian powers came to his aid, though a clear vision and an enlightened sense of self-interest might have led many of them to make a common cause.

The Emperor Shah Alam II, a fugitive "with his high claims and feeble resources" sank into a pensioner of the British in his comfortable residence at Allahabad. Even when in 1772, he returned to Delhi with Maratha help, his position was far too precarious, his resources much too limited to incline him to help in another man's restoration.

The Ruhelas were the enemies of Shuja-ud-Daula. Naturally, MirQasim expected that they would be of some use to him. But they were very much divided among themselves. None of the chiefs, Hafiz Rahmat Khan, Dundi Khan, Sardar Khan and Fateh Khan, was singly strong enough for a foreign war. Moreover, the ablest of them, Hafiz Rahmat, was very parsimonious. Only when attacked could the Ruhelas possibly combine. They had not the enterprise for a grand undertaking of restoring a king to his throne.

---

[1] *Select Committee Proceedings*, 11th June, 21st June, 10th Aug. and 7th Sept., 1765.

The Jat state of Bhartpur, so strong and so rich under Suraj Mal, had been weakened under his successor, the impetuous Jowahir Singh, and domestic disputes now gave full employment to the sons of Suraj Mal who had naturally no time to look abroad.

Najib-ud-Daula, Regent of Delhi (1761-'70), was a powerful chief, and a consummate politician but certainly a self-seeker and not a patriot. He had been the righthand man of Ahmadshah Durrani and it was he who profited most by the repeated invasions of the Afghan monarch. At Panipat in January, 1761, when the Maratha and Muslim armies were face to face with each other for some time, Najib used to say, " I am the bridegroom of this battlefield. Everything rests on my head ; the other allies are mere guests accompanying the marriage procession. What is done here will be done by me and to me."[1] He was now " enjoying the fruit of his labour and had no design of interrupting public tranquillity or his own."[2]

For some time it was hoped by MirQasim that Ahmadshah Abdali, whose name was something to conjure with, would take up his cause. But the career of Ahmadshah from 1748-'61 ought to have been an object lesson. His sole motive was plunder. Up to Agra he had sucked the entire region dry. Now, only if he could advance beyond into Bihar and Bengal, could he expect sufficient plunder and MirQasim might serve as a convenient tool. But those regions defended by British bayonets and the infantry lines that " looked very much like a wall vomiting fire and flames "[3] were very far from his base. Moreover, the Sikhs were there on the Indian frontier to bar his way with their hovering and harassing tactics and the Indian Muslims who were his allies in 1761 were now either lukewarm or hostile and even the faithful Najib had no zeal for his cause. Abdali, therefore, could not be of any real help to MirQasim.

The Sikhs, described in the British records as " the Marathas of the North, like them their sole profession arms, their sole pursuit plunder,"[4] were exposed still to the Durrani attacks. They had got the measure of their enemy, were wearing him down but they had still to reckon with him. On the Jumna frontier they had a formidable barrier in the well-disciplined army of Najib-ud-Daula. Still they were no doubt extending their ravages even beyond the Jumna but they were incapable of concerted expeditions and, to make things more difficult for MirQasim, their services would have to be bought and he had not the wherewithal.

---

[1] Kasinath Pandit's Persian account of the Battle of Panipat, Trans. of a MS. copied in 1785 by J. Sarkar; *Indian Hist. Quarterly*, June, 1934.

[2] The President to the Select Committee, 15th Dec. 1769.

[3] *Siyar*, II, p. 566.

[4] President's letter to the Select Committee, 16th Dec., 1769.

The Marathas were slowly recovering from the effects of the defeat at Panipat. They had their domestic disputes to settle and Nizam Ali and the rising Haidar Ali provided a check in the south. The Marathas did not cross the Narbada until 1769. Moreover, the support of the Marathas more than that of the Sikhs was much too costly for MirQasim.

The French could be of little assistance to him. Their first attempts, as the Madras Government assured the Bengal Select Committee, would be on the Madras coast as it was easier of access and there they might co-operate with Haidar.[1] The French, therefore, could not be of any help to him as they were at a great distance, neither could Haidar assist him materially as he had his hands too full in the South.

In 1767, when Ahmadshah Abdali invaded India, an impression gained ground that he came to restore MirQasim. Muhammed Riza Khan and Raja Shitab Roy informed the Governor and the Select Committee of Bengal that the intrigues of MirQasim were responsible for this irruption.[2] Of course, if successful against Shuja-ud-Daula he would have taken the next step of advancing into Bihar and Bengal. The English made adequate military preparation. Brigades were stationed at Serajpore, Allahabad, Bankipore. The Emperor and Shuja-ud-Daula, who were the allies of the British, were asked to increase their cavalry because Abdali's strength lay chiefly in his horsemen. The Presidencies of Bombay and Madras were asked to send such troops as they could spare. An alliance with the Marathas and other Indian powers was also talked of.[3] The Emperor was wavering and Shuja-ud-Daula was trembling. But circumstances in 1767 were different from those of 1761. The lukewarmness of his once enthusiastic allies and the impossibility of crushing the Sikhs in the rear made it clear that the plan could not be realised and the Shah, unwilling to confess that he was powerless, laid the blame on MirQasim and said, " If MirQasim had been a true speaker everything might have been done but lying answers no end."[1] He then returned to his own country. This curt reply was a confession of failure.

---

[1] *Select Committee Proceedings*, 15th April 1770.

[2] Calendar of Persian Correspondence, Vol. II, Nos. 11A, 11B. Ahmad Shah himself wrote to Raghunath Rao that he proposed "to bring Shuja-ud-Doula and other Sardars to account for their arrears and particularly the former for the plunder he had taken from Cassim Alli Cawn"—Intelligence from Sir Robert Barker.

[3] *Select Committee Proceedings*, 27th March, 1767, pp. 181-82.

MirQasim then meditated an alliance with the Marathas. Even in 1763, he had contemplated retreat to the Deccan and exciting the Marathas to his support. Unfortunately for him, he was then advised to seek an asylum in the dominions of the Nawab Wazir by Ali Ibrahim Khan and he had listened to him.[2] He now bitterly regretted that he had not turned to the Marathas for support after the capture of Azimabad by the English. He wanted to go to the Deccan to join the Marathas.[3] But the Ruhelas would not let him go. The over-cautious Hafiz Rahmat Khan feared that it would give rise to grave complications. He wrote to Dundi Khan about the ill consequences and though MirQasim had started he was ordered to come back and he had no other course left than to comply. He, however, gave out " that a bearer who was under his palankeen fell down and broke his arm of which he soon after died. This was looked upon as an ill-omen at first setting-out and was the occasion of his not proceeding any further."[4] It is interesting to note that even in 1767-'68 Shuja-ud-Daula was very apprehensive of a Ruhela invasion in consequence of the machinations of MirQasim. He wrote pressing letters to Lord Clive and Colonel Smith for assistance and Colonel Barker had to be sent with some troops to defend his dominions against a possible invasion in the interest of MirQasim. Shuja-ud-Daula's guilty conscience must have been responsible for this MirQasim bugbear.

MirQasim reappeared on the scene in 1770. He came to Agra from his retreat in the Ruhela country. After a few days' stay in Agra he went to the territory of the Raja of Gohad, about 30 *kos* from Agra. There a little fort was vacated and given to him for residence.[5] It is said that there he began to negotiate with the Maratha chiefs who had come to Northern India and to raise troops on his own account. He published a declaration "promising large rewards to such of his chiefs as were formerly in his service and will again join him. Scarcely anything is heard of but Qasim Ali Khan."[1] He expected that the Marathas would join him as also the Sikhs. Ghaziuddin, a former Delhi Wazir, also promised to stand by him.[2] Hafiz Rahmat Khan was reported to be in the confederacy, though this seems to be very doubtful. His son Inait Khan was, however, ready to join MirQasim openly.[3] Though Ahmad Khan Bangash of Farrukhabad openly refused any assistance to MirQasim, privately he allowed troops to be raised for him. The treacherous European officers of MirQasim, Samru and Madec, who had joined Shuja-ud-Daula and after his treaty with the English were roaming about, now came to Gohad to serve under MirQasim. Samru assured him that he would be able to reconcile the Jats and the Sikhs and bring the Sikhs over to his side. The Jats are even said to have allowed guns to be brought out of the Agra fort for the use of the confederate army.[4] Hafiz Rahmat Khan, it was rumoured, had informed MirQasim that if he advanced to Etwah five thousand foot-soldiers and twenty loads of rockets would be sent.[5] The formation of this strong anti-British confederacy synchronised with "a mysterious and unconfidential behaviour"[6] on the part of the Emperor and Suja-ud-Daula. It was even reported that "Messengers from Qasim have had an audience of His Majesty at Allahabad and that in the most private manner."[7] Naturally, watching the allies was considered as important as foiling the enemies. But the Select Committee decided to act in this matter "on clear well-grounded information alone and not on mere suspicion."[8] But to leave nothing to chance it was ordered that the British magazine at Allahabad should be removed to the safe cantonments at Bankipore.

---

[1] *Calendar of Persian Correspondence*, III, No. 279.
[2] *Siyar*, II, p. 550.
[3] *Select Committee*, 25th July, 1768, advices from Shuja-ud-Daula's army.
[4] Sir Robert Barker to the Select Committee, 20th July, 1768.
[5] *Select Committee Proceedings*, 16th Feb. 1770.

The rendezvous of this grand confederate army was fixed at Koil (Aligarh) on the road between Delhi and Farrukhabad. It was hoped that this combination of the fighting strength of so many people would be irresistible. This grand plan of MirQasim of combining the

---

[1] *Ibid, Paper of Intelligence*, dated, Gohad, 7th Feb. 1770.
[2] *Ibid.*
[3] *Select Committee Proceedings*, 13th March, 1770, pp. 90, 91.
[4] Extract from a paper of news from Cossim Ally's Camp, 6th Feb., 8th Feb., 1770.
[5] *Ibid*, 8th Feb., 1770.
[6] *Select Committee Proceedings*, 16th Feb., 1770.
[7] *Ibid.*
[8] *Ibid*, 28th Jany., 1770.

Marathas, the Ruhelas, the Sikhs, the Jats, and the Rana of Gohad in opposition to the English, reminds us of the grand design of that great enemy of Rome in the East, Mithridates the Great. After repeated defeats in the hands of Lucullus and Pompey, when Mithridates withdrew to Panticapaeum "he planned to march westwards through Thrace, Macedonia and Pannonia to carry with him the Scythians in the Sarmatian steppes and the Celts on the Danube as allies and with this avalanche of peoples to throw himself on Italy." [1] The plan of MirQasim was as unrealizable as the plan of Mithridates VI. His finances were insufficient to purchase allies and even to pay his own troops. The jarring interests refused to combine. The Sikhs and the Jats could not be reconciled. The Marathas had given him hopes with a view to share in his supposed treasure but when they found that he had not the ability to satisfy their demands they withdrew. The opposing interests of the coalitionists, their jealousy and distrust, and his own want of money led to the failure of this plan of combination. Most of his Sardars, including his Bakshi Dan Shah, deserted him. But he had already spent much of what he had and this collapse left him "without a friend, without a treasure or any means of defending himself, far less of molesting his neighbours." [2] He found himself further discredited in the eyes of Hindustan.

He then attempted to sow distrust between the British and the puppet Nawab of Bengal by planning that certain letters of his, written to the Nawab, should fall into the hands of the English. But though the letters fell into the hands of the English, they saw through the design. He had written, "My brother, once more, by the blessings of God I have about 3,000 horse and foot in pay. I have sent for the heads of the Sikhs and I shall soon be able to join you. I therefore recommend you to be watchful of the feringhees and find an employment for their troops elsewhere. * * * send me bill for three lacs." [3]

After all these, when all the plans of MirQasim had failed leaving him almost a bankrupt, the British naturally congratulated themselves with a fair prospect of a long period of that happy quiet which they were then enjoying.[1]

---

[1] Mommsen, *History of Rome*, Vol. IV, p. 119.

[2] *Select Committee Proceedings*, 28th March, 1770.

The President of the Select Committee himself wrote, "To form these into one body in one cause is from the political genius of Hindustan, the characteristic manners of the people in general and of these chiefs in particular, an improbable if not an impracticable event."

[3] *Select Committee Proceedings*, 28th March, 1770.

We do not hear much of the activity of MirQasim in 1771 but the next year he sent a feeler to Shuja-ud-Daula through an Englishman in his employ, West by name. Though Shuja-ud-Daula had so shabbily treated him and was responsible for much of his misfortune, he still hoped that by then the Nawabwazir must have found the English alliance galling as he himself had found. Mr. West wrote to Shuja-ud-Daula about the injustice of the English and very cleverly attempted to instil suspicion, assured him that his strength was quite adequate and advised an alliance with the French. He added that the English forces were inadequate and the Zemindars were dissatisfied. MirQasim, as he informed Shuja-ud-Daula, was willing to act in co-operation. " He wishes most earnestly for a friendship to subsist and is ready to do anything to convince you of his sincerity, even to put one of his children under your protection as a proof of his friendship and regard."[2] If a combined attack was made the Dutch and the French would join ; the dissatisfied Zemindars might also act in concert. But to Shuja-ud-Daula the lesson of Buxar was sufficient and he had no desire to ally himself with MirQasim whom he had wronged so much. He handed over the letter to the British.

In 1774, MirQasim once again came in the limelight. Hastings has stopped the payment of tribute to the Emperor. On the advice of Abdul Ahad Khan Shah Alam II now wanted to make MirQasim a pawn in the game of diplomacy. He talked of establishing MirQasim in Ajmeer. Abdul Ahad Khan advised the Emperor—" MirQasim once put into power, the Wazir and the English chiefs will be glad to come to terms and the Bengal tribute will be paid regularly."[3] Khilats were given to MirQasim. But it seems that this show of taking up the cause of MirQasim did not have the desired effect on the English. Asaf-ud-Daula, who had succeeded Shuja-ud-Daula, brought pressure to bear on the Emperor's advisers so that MirQasim was not given a footing in the Imperial Court.[4] In the revised treaty that was concluded with Asaf-ud-Daula it was provided that " the Nawab is not to allow Qasim Ali Khan, ex-subah of Bengal to enter his dominions."[1] Najaf Khan Zulfikar-ud-Daula, who had served at one time under MirQasim in Bengal had some kindly feeling for him but he could not help him in his restoration[2] nor did he provide him with what might be sufficient for his maintenance in dignity and comfort.

---

[1] *Select Committee Proceedings*, to James Alexander.
[2] *Select Committee Proceedings*, 15th April, 1772, p. 125.
[3] *Calendar of Persian Correspondence*, Vol. IV, No. 912.
[4] *Ibid*, Vol. V, No. 61.

In course of his wanderings MirQasim is said to have gone to the country of the Rajputs and the *Tarikh-i-Muzaffari* even informs us that he made an attempt on Nepal which was unsuccessful. In this connection the *Riyaz-us-Salatin* says very briefly and very vaguely that he had gone in the direction of the mountains.[3]

After all these failures, this helpless wanderer became eager for a shelter for his children. He sought an interview with Governor-General Warren Hastings, prayed for forgiveness and added something by way of explanation of his conduct after his rupture with the English. He wrote that he had lost all control over his army. "A conspiracy was set on foot by designing persons who had chosen to join MirJafar * * * Samru the German, who was appointed to the command of the army after Gurgin Khan, contrived with MirJafar to bring about the assassination of the English prisoners, the object being to create an insuperable barrier between him and the English."[4] Apparently there was no reply to this petition. He then tried once again to secure Imperial support but was only "subjected to vexations and annoyances and had to suffer heavy financial losses as well."[5]

He died on the 7th June, 1777, at ShahJahanabad of dropsy and, as his sons Ghulam Uraiz Jafari, Muhammad Baqir-ul-Hussaini and others informed Mons. Chevalier, the French Governor, he left no provision for the support of his children.[6]

---

[1] *Ibid*, No. 1771.

[2] *Tarikh-i-Muzaffari* also *Proceedings of Indian Historical Records Commission* II, p. 22.

[3] *Riyaz-us-Salatin*, p. 385.

[4] *Calendar of Persian Correspondence*, V, No. 258.

[5] *Ibid*, No. 265.

[6] *Ibid*, No. 1273.

THE CIVILIZATION AND CULTURE OF THE INDO-EUROPEANS

MANILAL PATEL, PH.D. (MARBURG),
Visvabharati, Santiniketan.

I

One of the most knotty problems of *Urgeschichte* ("Pre-history") is the determination of the homeland of the Indo-Europeans. Indeed, the problem is as fascinating as it is important and its solution has been attempted over and over again since the origin and development of the scientific study of Linguistic Palæontology and Prehistoric Archæology in modern times. This has given rise to various theories, each claiming to contain a large measure of certainty as to the cradle-land of the Indo-Europeans. Speculation has no doubt played a considerable part in the formulation of these theories but that is inevitable, inasmuch as we cannot expect the science of Urgeschichte to aspire to that degree of concreteness which other allied sciences, such as history, claim to attain.

Closely connected with this problem of the cradle-land, is the question of the culture of the still undivided Indo-Europeans. A clear conception of the characteristics of the early Indo-Europeans must needs precede a search for their original home. Moreover, even an imperfect knowledge of how, and in what environments, the earliest ancestors of the mighty Aryan race lived, moved and had their being, has its own peculiar fascination. But how is such knowledge to be gained ? What are the lights that illuminate the obscure question of the material and spiritual culture of the Indo-Europeans ?

Amongst the sources of information with which to tackle this question the first place goes undoubtedly to the science of linguistic palæontology. It aims to reconstruct Urgeschichte and claims to conjure up the image of prehistoric civilization of the Indo-Europeans. Its method is carefully to investigate and examine, in accordance with the phonetic laws, the surviving vocabulary of the earliest Indo-Europeans which consists in words and names recurring in common in different I. E. speeches. That it is not always safe to depend solely on this method, that the linguistic evidence at our disposal should not be our only guide in reconstructing the details of ancient history, has been long recognized. It is true that the results of prehistoric archæology, ethnography and even sociology must control the linguistic data and that allowance must be made for the possibility of cultural borrowings. It must, nevertheless, be asserted that linguistic palæontology helps us in a large measure to understand the Indo-European mind and its achievements.

II

Let us start our study of the culture of the Indo-Europeans with a statement that they had passed beyond the Palæolithic stage and entered what is called the Neolithic phase of culture. This is clearly borne out by the fact that domesticated animals and elementary agriculture had an undisputed place in the Indo-European life. The most prominent among the former were the cow (Skt. *gó*, Gk. *boūs*, Lat. *bos*, Celt. *bó*, Old High Germ. *chuo*, O.Sl. *govedo*, Armen. *kow*), the dog (Skt. *śvā′(n)*, Gk. *küon*, Lat. *canis*, Celt. *cú*, Teut. *hunds*, Lith. *szu*, Armen. *sun*), the horse (Skt. *aśva*, Gk. *hippos* Lat. *equus*, Celt.. *ech*, A.S. *ehu*, Lith. *aszwà*, Tochar. *yakwe*), the sheep (Skt. *ávis*, Gk. *ois*, Lat. *ovis*, Celt. *ói*, Old High Germ. *auwi*, Lith. *awis*), and also the goat (Skt. *ajá*, Gk. *aiks*, Lith. *ozys*, Armen. *aic*) and the pig (Skt. *śūkará*, Gk. *hüs*, Latin *sus*, Old High Germ. *su*. O. Sl. *svinija*). Latin *pecus*. Skt *paśú*, and Teut. **fehu* suggest that they had a common word for cattle in general. That the Indo-Europeans were conversant with the art of cattle-rearing will be readily accepted if it is remembered that the cattle remained the standard of value and, for a long time, constituted the chief source of wealth for the Vedic Indians, the Avestan Iranians, the Homeric Greeks, the Romans, the Celts, the Slavs and the Teutons. The Vedic word for " fight, battle " is *gaviṣṭi* which literally means "a fight for cows." In the very beginning of the Gāthās of Zarathustra it is said that the Spirit of Cow, representing the mother-earth, appeared before Ahura Mazda and complained about the tyranny meted out to her on earth. Owing to the very prominent part played by the cattle among the Indo-Europeans, Schroeder has called the latter *Viehzuechter*, "cattle-breeders." The Indo-European languages have common words for butter (Skt. *sarpiṣ*, Gk. *helpos*, A. S. *sealf*. Tochar. *ṣälypä*) and fat (Skt. *ajya*, Lat. *unguentum*, Celt. *imb*, O. H. G. *ancho*, O. Prus. *anctan*) but, curiously enough, none for milk !

In his *Outline of History* (London, 1923, p. 137 *a*), H. G. Wells has remarked that the early Indo-Europeans " did not ride or drive horses ; they had very little to do with horses." But the linguistic evidence goes directly against such a sweeping statement. There cannot be any doubt that the horse was domesticated by the early Indo-Europeans who called it "the swift one" and used it for riding and other purposes, and it seems that some primitive form of racing was also known to them. The part played by the horse in the early history of Mesopotamia and in ancient literatures, such as the Vedas, Homer, Avesta and old Persian inscriptions, cannot be overlooked. Many of the Indo-European personal names, particularly in India, Iran, Greece and Gaul, have " horse " as an ending element. In the old Persian inscriptions Darius declares that Ahuramazda granted him the great kingdom "with good horses, with good men" (*uvaspam, umartiyam*) and created for him "the horse on the whole earth, and man." Here he appears to be proud of his possession of good horses as much as, if not more than, that of good men. In Sanskrit, Latin and Lithuanian languages we have, respectively, *aśvā*, *equa*, *aszwā* denoting the feminine gender of the horse, which also speaks for the familiarity of the Indo-Europeans with the horse.

III

What did the still united Indo-Europeans know of agriculture ? Opinions differ on this question and the linguistic data do not offer a clear-cut answer. Common equations for agricultural implements or for agricultural products are very rare in the Asiatic and European branches of the parent speech ;—all that we know at present is Skt. *vṛ'ka*, Gk. *euláka*, ' plough ' ; Skt. *karṣú*, Gk. *télson*, ' furrow ' ; and that a sort of corn was known to the early Indo-Europeans as can be inferred from Skt. *yáva*, Av. *yava*, Pers. *jav*, Gk. *zeá*, Lith. *jawai*, Ir. *corna*. Childe and others think that the grinding or milling of grains can also be ascribed to them. On the other hand, Schrader has asserted that the Indo-Europeans recognised only three seasons—winter, spring and summer, but had no name for the autumn—the harvest time. However, it should not be forgotten that agriculture in Europe goes back to the Palæolithic age and that European languages of both the *centum* and *satem* branches abound in words referring to the operations of tillage and to many cultivated plants. That the Indo-Iranian speeches lack in parallel agricultural terminology is possibly due to entirely different environments found by these tribes after their separation from the original home. It is therefore safe to surmise that the still undivided Indo-Europeans knew of agriculture at least in its elementary stage and that they had not altogether abandoned their pastoral pursuits Among these latter, hunting may be taken for granted despite the lack of a common Indo-European terminology for the chase. Neither the Veda nor the Avesta makes any mention of fishing. Reference may however be made to Toch. *laks-* " fish " which is the same as the Old High German *laks-*, Lith. *laszisza* " salmon."

As regards the food of the Indo-Europeans, it is clear that they ate both flesh and vegetables. Corn has been already spoken of above. But it is very curious that neither the Rigveda nor the Avesta has any word denoting salt. On the contrary it is represented by a term **sel* in both the European languages and the Tocharian. The Indo-Europeans drank an exhilarating drink **medhu* made from honey (Skt. *mádhu*, Gk. *méthu*, Old Pers. *meddo*, Celt. *mid*, O. Sl. *medu*, O. H. G. *metu*, Lith. *midus*, *medús*). But, strangely enough, no Indo-European word for " bee " has come down to us.

It is but natural that the Indo-Europeans should have used skins for covering their bodies. But it is also to be noted that they must have been familiar with some kind of weaving. This can be proved by a group of words from the roots **vi* and **vebh*. Wearing long hair and beard, the Indo-Europeans are said to have used a kind of footwear and ornaments of ivory, stone, pearls and teeth of animals. O. H. G. *wolla*, Teut. **wolla* (assimilated from **wolna*), O. Bulg. *vlúna*, Lith. *wilna*, Lat. *vellus*, Skt. *ūrṇā* (lit. ' covering,' √*var-*), etc., make it perfectly clear that wool was known to them.

In the beginning of this sketch we said that the Indo-European had certainly left behind them the palæolithic phase of culture. That means that they had a more settled life than before. That they built houses is clear from the following equations: ' house ' (1) Skt. *damá*, Gk. *dómos* Lat. *domus*, O. Sl. *domu* ; (2) Skt. *śálā*, Gk. *kaliá*, Lat. *cella*, O. H. G. *höll* ; ' door ' Skt. *dvar*, Lat. *fores*, Teut. *daur*, Lith. *dùrys*, Arm. *durn* ; ' door-frame ' Skt. *áta*, Latin *antae*, O. Icel. *ond* (' porch ') ; ' pillar ' Skt. *sthúṇa*, Gk. *stella*. Perhaps strong refuges surrounded by earthen walls were also erected by them for protection in times of danger. Among the tools and implements used by the early Indo-Europeans mention may be made of ' razor ' (Skt. *kṣurám*, Gk. *ksurôn*), ' awl ' (Skt. *ārā*, O. H. G. *ala*, Lith. *yle*), ' arrow ' (Skt. *iṣu*, Gk. *iós*), ' bow-string ' (Skt.

jyá, Gk. *biós*) 'sling-stone' (Skt. *áśan*, Gk. *ákōn*), etc. And, among their household utensils, pottery-vessels had a prominent place though the linguistic data do not give us any idea of their shape. Both Schrader and Schroeder assert that the Indo-Europeans used grinders or whetstones, hatchets and hammers, axes, knives and needles.

IV

Were the Indo-Europeans quite familiar with metal ? The point is an important one and there is still no unanimity about it among scholars. True, the Indo-European speeches have preserved two terms for copper: (1) **ayos*, Skt. *áyas*, Lat. *aes*, Teut. *aiz*, and (2) **roudhos*, Skt. *lohá*. Lat. *raudus*, O. N. *raudi*, O. Sl. *ruda*, Armen. *avoir* ; but as they appear to have been borrowed—the former from *alasya*, the old name for the copperland of Cyprus, and the latter from the Sumerian *urud* (*u*)-, Kossinna argues that their use does not go as far back as the period of co-existence. On the strength of the Indo-European cognates for gold (Skt. *hiraṇyam*, Lat. *aurum*, Celt, *gull*, Teut. *gulph*, O. Sl. *zlato*) and silver (Skt. *rájatam*, Gk. *árguros*. Lat. *argentum*, Celt. *argat*, Toch. *ārkyant*), Feist asserts that both these metals were known in those early days. What Childe (*The Aryans*, London, 1926, p. 85) says on this important point is worth quoting: "Though the Aryans (Indo-Europeans) knew metal and no doubt metal implements, it was probably rare and not worked locally, but imported. On the one hand, there is no Indo-European terminology for metallurgy ; on the other, the names of certain artifacts are proper to a period when stone was still used for tools and weapons. For instance, the Teutonic **sahsaz* 'a cutting weapon' (preserved in O. H. G. *mezzirahs*, 'blade'), comes from the same root as the Latin *saxum*, 'stone.' Again the meaning of **akmon* fluctuates between a metal and a stone weapon (Lith. *asmúo* 'blade,' Skt. *áśman* 'stone,' 'bolt,' Gk. *ákmōn* 'anvil'). Thus the Aryans were still in a stage of transition from the use of stone to that of metal, what archæologists call the chalcolithic phase, at the time of their separation. This is a most important point for the pre-historian even though the succession of Neolithic, Chalcolithic, Bronze and Iron Ages, cannot be regarded as an universally valid chronological sequence."

Among the vehicles which the Indo-Europeans used, we know of only two, the chariot (Skt. *rátha*, Lat. *rota*, Celt. *roth*, Lith. *rātas*, O.H.G. *rad*) and the boat (Skt. *naús*, Gk. *naūs*, Lat. *navis*, Celt. *noi*, M.H.G. *naue*, Arm. *nav*). A detailed terminology for their various parts, such as a wheel (Skt. *cakrám*, Gk. *kúklos*, O.Sl. *kolo*), yoke (Skt. *yugám*, Gk. *zugón*, Lat. *iugum*, A.S. *yuk*, Lith. *júngas*), nave (Skt. *nábhi*, A.S. *nafu*, O. Pruss. *nabis*), axle (Skt. *ákṣa*, Gk. *áxōn*, Lat. *axis*, O.H.G. *ahsa*, Lith. *aszis*), and oar (Skt. *aritram*, Gk. *eretmós*, O.H.G. *roudar*), shows how much familiar the Indo-Europeans were with these vehicles. The boat, however, might have been of a very primitive type, made out of a hollow tree-trunk.

V

It will be seen that only the material resources of the Indo-Europeans have so far been considered. And admittedly these resources would rank in the scale of worldly values much lower than those of the other non-Aryans like the Babylonians, the Egyptians, and the authors of the Mohenjo-Daro culture. Indeed, all these latter had made a far greater progress in *techniques* than the Indo-Europeans could claim to have made. But in point of intellectual endowments, the story is different. In the domain of mind and its achievements the Indo-Europeans seem to be most triumphant. Certain salient facts deserve to be noted here. The parent-speech, which is ascribed to the original Indo-Europeans, can be reconstructed to a certain extent with the help of comparative philology. Now a study of this parent-speech shows that it had uniquely evolved its own scheme of sentence-building and that it was capable of expressing even subtle and delicate ideas in a chain of logic and reason. In the field of literary capacities we can safely surmise that the Indo-Europeans could easily beat the Semitics and other non-Aryans. A common metrical tradition which is responsible for the close likeness in the metres of the Vedas, the Gāthās, and the Greek lyrics, and which must therefore have its roots in the earlier Indo-European epoch, is an instance in point. Says Childe (*ibid*, p. 5): "Poetry in which a fixed metrical structure combines with sweet-sounding words to embody beautiful ideas seem peculiarly Aryan (I.E.). Semitic poetry, for example, does not rest upon a regular metrical structure involving a fixed number of syllables in the verse."

The Indo-European idea of man as a 'thinking being' (*cf.* I.E. root **men* 'to think,' Skt. *mányate*, 'he thinks,' *mánas* 'mind,' Gk. *ménos* 'courage' 'spirit,' Lat. *meminī*=O. Bulg. *mōnja* 'to mind'; and Skt. *manus*, Goth. *manna*, 'man') is suggestive of the high mental level attained by them. Only a distinctive spiritual bent of mind such as the Indo-Europeans possessed, can account for the wonderful conception of the Divine Order (*Ṛta*) whose traces are available both in the Vedas and the Avesta and in the Mitannian and Palestinian records. Further, the very fact that the original Indo-Europeans worshipped the personified sovereign Sky-Father, *Dyeus pater* (Skt. *Dyaús-(pitár)*, Gk. *Zeús*, Lat. *Dies (-piter)*, *Jupitar*, Teut. *Tiu*, O.Nord. *Tyr*, O.H.G. *Ziu* 'sky') is taken by Durkheim, Frazer, Perry and other sociologists to indicate "the mark of a relatively advanced stage of intellectual development" and to reflect "some sort of political unity" among the worshippers.

As a large number of common names for relatives recur in all the linguistic groups, it has been long recognised that the Indo-European family system was patriarchal and patrilinear. Whether it was preceded by the matriarchate ("Mutterfolge," the system of reckoning descent through the mother) as the sociologists would have us believe, cannot be ascertained for want of linguistic evidence.

In concluding this sketch of the Indo-European culture and civilization it is not denied that there still remain some wide gaps in our direct and definite knowledge of the evolution of the Indo-European society. Speculation might help us to fill the hiatus but one would rather prefer to wait for concrete and conclusive evidence. We have purposely left out of consideration here the question of the influence of the prehistoric Ægean and Mesopotamian civilizations upon the undivided Indo-Europeans, and its bearing on the problem of the cradle-land of the latter. And the all-important point, namely, how far this pen-picture of the culture of the

EAST AND WEST

By A CONTRIBUTOR.

The activity of the League of Nations in the sphere of intellectual co-operation aims at the promotion of collaboration between nations in all fields of intellectual effort, in order to promote a spirit of international understanding as a means to the preservation of peace. To this effect the League's Intellectual Co-operation Organisation is carrying out a vast programme of work. National government departments and institutions dealing with education, science and art have been brought together for the purpose of exchange of experience and common study. Special attention has been devoted to the promotion of those branches of learning which deal with the same problems as the League itself. Thus League teaching and the study of international relations play a prominent rôle in this field of League activity. Much work has also been accomplished with regard to the new methods of spreading information, the radio and the cinema.

But above all this important and many-sided technical and administrative work the Intellectual Co-operation Organization has reserved a place where prominent thinkers, poets and artists of all nations can come together to exchange ideas and experience about the great spiritual principles which underlie the work of the community of nations. This is the so-called Permanent Committee of Letters and Arts. It is quite significant that this Committee has no particular administrative task, no special business on its agenda. Its mission is to rally the best and most creative men of all the nations to get them to express their thoughts about the ultimate problems which concern man and his future. For, as a French poet, Paul Valery, put it, a League of Nations cannot exist without a League of the Mind or of the Spirit. The Permanent Committee of Letters and Arts carries out its work in two different ways. At its annual meetings it holds a general debate about one great topic. At the same time it has initiated an exchange of correspondence between prominent men of various nations. One debate or so-called " Conversation " was held in Frankfort during the Jubilee Festival of Goethe and devoted to the work of this great German poet. Another debate was held in Madrid, Spain. The subject was " The Future of Culture," a third was held last year in Venice, Italy, the main topic being " The relations between Art and the State," this year's meeting will be next month in Nice, France, and devoted to an educational problem. In the International Series of Open letters the correspondence between Einstein and the famous Viennese psychologist, Sigmund Freud, on the subject " Why war ? " has been widely noted.

To-day I wish to speak about a new volume of Open Letters, which has just been issued by the Institute of Intellectual Co-operation under the title " East and West."[1] While previous letters were all written by thinkers belonging to western culture this last exchange of correspondence marks a new departure. It is a comparison of spiritual values of the Eastern and Western world and a common quest to find a bridge of understanding between both. Professor Gilbert Murray of Oxford, Chairman of the International Committee of Intellectual Co-operation, is speaking on behalf of the Western world, Rabindranath Tagore, the famous Indian poet and head of the International School in Santiniketan, is speaking for the East. It would have been difficult to find better and more representative men for such a timely enterprise.

---

[1] " *East and West* " by Prof. Gilbert Murray and Dr. Rabindranath Tagore, 2*s*-6*d*. (The Book Company, Ltd., College Square, Calcutta).

Professor Murray's letter is an appeal to the poet Tagore whose life and work is inspired by a spirit of harmony. It is also an appeal to Tagore the thinker, for in this troubled world, when nation stands armed against nation, the writer cannot but look to the thinkers of the world to stand together reminding all who care to listen of the reality of human brotherhood and the impossibility of basing a durable civilised society on any foundation save peace and the will to act justly.

In his plea for a better understanding between East and West, the European thinker points out that all generalizations about whole nations or groups of nations are superficial and inaccurate. Every Englishman is different from every other Englishman, every Indian is different from every other Indian. To the puzzling question: "Do you like Indians?" he can only answer, as he would about his own countrymen, that he likes some and does not like others.

Yet the differences in thought and ways of life cannot be denied We are prejudiced and are therefore very clever at drawing false conclusions. It is said, in point of law, it is impossible to draw an indictment against a nation: as a matter of literature, it is only too easy. One could write a "Mother India" about every nation—an appalling indictment, and false as a whole, while every statement in it might be true. Therefore, the first step in international understanding must be the recognition that our own national habits are not the unfailing standard by which those of other peoples must be judged. The beginning of all improvement must be a certain reasonable humility. It is valuable to remember that, while criminals tend to cheat and fight one another, and stupid people to misunderstand one another, there is a certain germ of mutual sympathy between people of good will or good intelligence.

Yet there is no need for sentimentality, no need for pretence. If the Western man admires certain things that are Indian or shares some of the views cherished in the East he need not turn round and denounce Western civilisation. Men of imagination appreciate what is different from themselves: that is the great power which imagination gives. Thus Professor Murray does not share Tagore's hatred of machines. Neither does he share the widespread Eastern view of the downfall of Western civilisation. On the contrary: he affirms the healthiness and high moral quality of our poor distressed civilisation. While, as a result of the war, it is now full of oppressions and cruelties, stupidities and public delusions which were thought to be obsolete and for ever discarded a century ago, he doubts, if ever before, there was such a widespread consciousness of the folly and wickedness in which most nations and governments are involved, or such determined effort, in spite of failure after failure, to get rid at last of war and the fear of war and all the baseness and savagery which that fear creates.

Professor Murray ends his letter by greeting Tagore as one who belongs already to the Great League of Mind or Thought where artists and thinkers, the people whose works or whose words move the masses of the peoples, can know and understand one another, and where the thinkers and men of learning of the East can associate with the intellectuals of the West in an attempt to heal the discords of the political and material world.

Rabindranath Tagore's answer is marked by that spirit of humility which Professor Murray considers to be essential for international understanding. He confesses at the outset that he does not see any solution of the evils of disharmonious relationship between nations. Yet he believes, like Professor Murray, that at no other period of history, has mankind as a whole been more alive to the need of human co-operation, more conscious of the inevitable and unescapable links which hold together the fabric of human civilisation. And he cannot afford to lose his faith in the inner spirit of Man nor in the sureness of human progress which, following the upward path of struggle and travail, is constantly achieving, through ever-returning darkness and doubt, its ever-widening range of fulfilment. He also reminds his European correspondent of his often-expressed fundamental attitude toward Western civilisation. Some years ago he wrote: "personally I do not believe that Europe is occupied only with material things. She may have lost her faith in religion, but not in humanity. Man, in his essential nature, is spiritual and can never remain solely material. If, however, we in the East merely realize Europe in this external aspect, we shall be seriously at fault. For in Europe the ideals of human activity are truly of the soul......"

Turning to the problem of achieving a better mutual understanding between East and West, Tagore draws attention to a significant fact. The more mutual intercourse has become easy between nations, the more the doors are opening and the walls breaking down outwardly, the greater is the force which the consciousness of individual distinction is gaining within. The removal of outward obstacles between nations is not seen to have the effect of doing away with the differences between diverse sections of mankind. It should have been the function of religion to provide us with this universal ideal. But men have all too often used their religion to build up permanent walls to ensure their own separateness. Thus a great deal of the unmerited contempt and cruelty which the non-western peoples have suffered in their political, commercial and other relations at the hands of the West, is due to a type of narrow and dogmatic Western religion.

Yet, even if the East has seen Europe cruelly unscrupulous in its politics and commerce, widely spreading slavery over the face of the earth in various names and forms, it must still be recognised that in this very same Europe protest is alive against its own iniquities. Martyrs are never absent whose lives of sacrifice are the price paid for the wrongs done by their own kindred. Unfortunately, however, the one outstanding visible relationship of Europe with Asia today is that of exploitation; in other words its origins are commercial and material. For Tagore it is physical strength that is most apparent in Europe's enormous dominions and commerce. It is sickening for the Eastern spirit, everywhere the East comes against barriers in the way of direct human kinship. The harshness of these external contacts is galling, and therefore the feeling of unrest ever grows more oppressive. According to Tagore there is no people in the whole of Asia today which does not look upon Europe with fear and suspicion. There was a time when Asia was fascinated by Europe, when the East believed that the chief mission of the West was to preach the gospel of liberty to the world. But slowly Europe's warehouses and business offices, her police outposts and soldier barracks have been multiplied, while her human relationships declined. Through fear the East pays the West a tribute of respect. But it is on account of this fact, and in order to retain her self-respect, that the whole of Asia denies today the moral superiority of Europe. At the same time, to withstand the dominating power of the West over the East, Asia is preparing to imitate it in technical efficiency and military power.

Tagore is the first to realize that this is only one side, however real and painful, of the Western civilisation as it appears to the East. Western humanity, when not affected by its unnatural relationship with the East, preserves a singular strength of moral conduct in the domain of its social life, which has its great inspiration for the East. Social evils in the West are not stagnant. There the spiritual force in man is ever trying to come to grips. Where nationalism is growing, the international mind is also growing. Tagore recognises how reluctantly the East is willing to give credit for humanity to the western civilisation. Yet beside all that which is harsh and ugly there is in the West a large field where the mind is free. This freedom of the mind following the constant growth of a vigorous life bears in it the promise of righting the wrong and purifying the evils within.

Professor Murray's appeal is a confirmation for Tagore of the deep faith in the ultimate truths of humanity which both try to serve. Tagore feels not pessimistic about the future. For him the great fact remains that man has never stopped in his desire for self-expression, in his brave quest for knowledge and there is to-day all over the world in spite of selfishness and unreason a greater sense of truth. It is this stirring of the human conscience to which we must look for a reassertion of man in religion, in political and economical affairs, in the spheres of education and social intercourse. It is apparent that innumerable individuals in every land are rising vitalized by this faith—men and women who have suffered and sought the meaning of life and who are ready to stake their all for raising a new structure of human civilisation on the foundation of international understanding and fellowship. When Tagore reads some of the outstanding modern books published after the War he realizes how the brighter spirits of young Europe are now alive to the challenge of our times. In India too there is a great awakening which is creating a new generation of clear-minded servers of the people. To these individuals of every land and race, Tagore, nearing the end of the road of his own life, is offering his allegiance.

Miscellany

[*Winter Relief in Germany* (BENOYKUMAR SARKAR)—*Unemployment Insurance in England* (BENOYKUMAR SARKAR)]

"WINTER RELIEF" IN GERMANY

The Hitler regime organised a *Winterhilfswerk* ("winter-relief") for the unemployed and poorer classes during the year 1933-34. This was a supplementary service rendered to the community, *i. e.*, in addition to the three existing unemployment relief measures. The normal activities of the insurance, emergency and welfare relief were going on while this special "winter relief" was being administered.[1]

The number of persons relieved by the winter fund was as high as 16,617,681 and constituted 25·3 per cent. of the total population. Some of the provinces enjoying the numerically greatest amount of relief are indicated below:—

	Territory.	Number supported.	Percentage of Population in Territory.
1.	Saxony	1,562,000	30·1
2.	Berlin	1,200,000	28·3
3.	Southern Westfalia	935,000	35·8
4.	Duesseldorf	819,000	37·6
5.	Northern Westfalia	791,000	29·8

To organize the winter relief for nearly a fourth of the total inhabitants of Germany 1,495,000 volunteers offered their services. The number of paid officials required was 4,116. The country was divided into 34 districts and 1,000 sub-districts.

The forms and values of the relief are described below in five groups:

1.	Foodstuffs	...	126,111,649	RM.
2.	Clothing	...	78,175,843	,,
3.	Fuel	...	84,407,544	,,
4.	Credits, cash payments, etc.	...	37,978,615	,,
5.	Other goods	...	19,912,575	,,
		Total	346,586,226	,,

One RM. = Re. 1-1-0 approximately.

In order to carry on the work of collection as well as distribution the expenses (wages, postage, printing, collection boxes, administration, etc.)

---

[1] *Reichsfuehrung des Winterhilfswerkes des Deutschen Volkes*, 1933-34 (Berlin), Rechenschaftsbericht.

came up to 3,414,129 RM. and made up less than 1 per cent. of the total receipts which were valued at 358,136,949 RM.

Some of the goods distributed are indicated below:

1.	Potatoes	...	15,043,634	cwt.
2.	Bread	...	308,349	,,
3.	Sugar	...	65,266	,,
4.	Eggs	...	2,651,673	
5.	Milk	...	5,969,106	litres
6.	Clothing material	...	1,989,830	yds.
7.	Suits	...	251,204	
8.	Overcoats	...	411,652	
9.	Shoes (pair)	...	1,657,730	
10.	Coal	...	52,903,070	cwt.

One litre = one seer approximately.

The donations were received in two forms, in cash and in kind, and were collected as follows:—

Collectors.		In kind.	In cash.
1. Central Organization (Reichsfuehrung)	...	9,205,427 RM.	65,472,390 RM.
2. Thirty-four District Organizations. (Gaufuehrungen)	...	117,772,662 ,,	118,799,916 ,,
		126,978,089 ,,	184,272,307 ,,

(ignoring the pennies).

The cash collected was 184,272,307 RM. But with this cash it was possible for the *Reichsfuehrung* to obtain goods and railway as well as other services worth 219,608,137 RM. The goods distributed could thus total 346,586,226 RM. in value, as noted above.

The cash was collected in the following manner:

I. *Central Organization.*

1.	Gifts in the form of voluntary deductions from salaries by officials, from bank accounts, etc.	33,659,512 RM.
2.	Government grant	15,000,000 ,,
3.	Return of the freight on coal by Railways	8,914,085 ,,
4.	Lottery	7,898,792 ,,
		Total 65,472,390 RM.

(ignoring the pennies).

II. District Organizations.

1.	Gifts in the form of deductions from wages and salaries, etc.	...	61,187,282	RM.
2.	Monthly one-pot meals (Eintopfgericht)	...	25,129,003	„
3.	Subscriptions	...	14,409,128	„
4.	Box-collections	...	5,314,705	„
5.	Functions in the districts	...	4,762,209	„
6.	Christmas roses	...	2,131,051	„
7.	Winter penny	...	1,503,871	„
8.	Lace rosettes	...	1,342,170	„
9.	Glass plaques	...	1,362,923	„
10.	New Year plaques	...	1,059,896	„
11.	Hitler Youth gifts	...	491,694	„
12.	Horse Day	...	64,072	„
13.	Bertram lecture	...	41,906	„
			118,799,916	RM.
			(ignoring the pennies).	

The *Eintopfgericht* which was responsible for 14,409,128 RM. was a monthly institution. Families were expected to observe the first Sunday of every month as a day on which they were to prepare their food in such a manner that not more than one pot or dish could be served. The expenses of the meal naturally came to be lower than on other days. But they were expected to contribute the saving effected thereby to the *Winterhilfswerk.*

For 1934-35 also the winter relief service has been continued along the lines of the first year's work.

In regard to the beneficiaries of the winter relief be it observed that there was no distinction made between Germans and foreigners. Among the 16,617,681 persons who enjoyed the relief throughout Germany there were 57,184 men and women belonging to foreign countries. The number of Jews, both German and foreign, who were supported, was 38,053.

In the figures for Berlin alone we notice 8,791 German Jews, and 5, 272 foreigners, of whom 2,250 were Jews. Among foreigners it is interesting to single out 1 Siamese, 3 Japanese, 7 Chinese, 37 Frenchmen, 40 Belgians, 42 Turks, 52 Englishmen, 137 Italians, 394 Austrians, 535 Czechoslovaks, 655 Russians, 2,306 Poles, etc. The winter relief was thus conducted in a spirit of genuine, philanthropy.

BENOYKUMAR SARKAR.

UNEMPLOYMENT INSURANCE IN ENGLAND.

The weekly rates of benefit as at 1930 in Great Britain may be seen in the following schedule:—

Sex.	Age 15 years.	Age 20 years.	Adult.
Male	6*s.*	14*s.*	17*s.*
Female	5*s.*	12*s.*	15*s.*

Certain other rates were fixed for three years by the Act of 1930, namely, the following:—

1.	Adult dependants' benefit	9*s.* per week
2.	Children's allowances	2*s.* ,,

These rates represented increments upon those in previous years.

There were thus increments not only in the numbers of the insured but also in the rates of benefit.

State unemployment benefit is administered by trade unions and other associations of employees. But industrial assurance companies are not entitled to this privilege. There is, however, a condition attached to the enjoyment of this privilege by trade unions and other employees' associations. It is to the effect that additional benefits are to be paid by these unions and associations out of their own funds at the following rates:—

1. *Adults* (21 years and above)	
i. Men	3*s.* per week
ii. Women	2*s.* 6*d.* ,,
2. *Young* (between 18 and 21)	
i. Men	1*s.* 6*d.* per week
ii. Women	1*s.* 3*d.* ,,
3. *Others* (between 16 and 18)	
i. Boys	1*s.* 6*d.* per week
ii. Girls	1*s.* 3*d.* ,,

Altogether the benefits enjoyed by the insured are increased in amount.

The extensions accorded by the Act of 1930 involved an additional expenditure of some £16,000,000 per year. The actual figures down to 1929 indicate the State's contribution to unemployment insurance fund as follows:—

	£
1927-28	12,103,105
1928-29	12,077,651
1929-30	12,084,500

The contributions from the employees and the Government failed to keep pace with the requirements. Loans were long a regular feature of unemployment insurance.

Loans for the Unemployment Insurance Fund grew in the following manner:—

(a)		(b)	
	£		£
1921	75,000	1926	10,970,000
1922	13,793,068	1927	23,800,000
1923	15,075,121	1928	25,680,000
1924	6,679,475	1929 (July 6)	36,500,000
1925	7,075,722	1929 (Nov. 9)	36,850,000

The statutory limit of borrowing for this fund was fixed at £40,000,000.

It is necessary at this stage to call attention to a special feature of the British Unemployment Insurance system. An item known as "transitional benefit" was growing in importance. This benefit was enjoyed by such unemployed as had not paid the usual 30 contributions during the two years preceding their application for unemployment benefit and therefore might be said to fall outside the scope of the insurance system proper. The Exchequer was exclusively responsible for the total cost of this transitional benefit; which, be it noted *en passant*, was liberally extended by the Act of 1930, thereby placing fresh burdens on the public finance.

The Royal Commission on Unemployment Insurance was therefore appointed to study the following among other questions:—(1) the increasing indebtedness of the Unemployment Insurance Fund, and (2) the increasing cost to the Exchequer of transitional benefit. The Report of the Commission published in 1931 recommended (1) the increment of contributions, (2) the reduction of benefits, and (3) the strict application of "means" and other tests, first, in regard to transitional benefit, and, secondly, in regard to persons such as had been enjoying the benefit without presumably adequate grounds, for instance, casual workers, seasonal workers, etc. A saving of some £30,000,000 was thereby assured as an item of practical finance.

By the National Economy Act of 1931 the rates of benefit in unemployment insurance suffered some reduction from the level that had been attained in 1930. Thus, for example, we notice the following rates at two dates:—

1930.	1931-34.
6*s*.	5*s*. 6*d*.
9*s*.	8*s*.
14*s*.	12*s*. 6*d*.
17*s*.	15*s*. 3*d*.

The cuts were restored in 1934. The schedule fixed by the most recent Act was, therefore, as follows:—

Age	Male		Female	
	s.	*d*.	*s*.	*d*.
16-17	6	0	5	0
17-18	9	0	2	6
18-21	14	0	12	0
21 and upwards	17	0	15	0
Adult Dependant	9	0		
Child Dependant	2	0		

In addition to the normal period of benefit as prevailing under the old regulations the Act of 1934 provided for some additional days of benefit. The normal and the additional periods are described below along with the conditions under which the benefits are eligible:

Normal	6 months ...	If 30 contributions have been paid during previous 2 years.
Additional	(*a*) 3 days for every 5 contributions paid during previous 5 years *minus* 1 day for every 5 days received during same period. (*b*) For persons under 18 every two contributions to be reckoned as one.	If the contributor has been insured for at least previous 5 years.

Certain other additional items from the standpoint of benefits for the unemployed as well as expenditure from the state deserve to be singled out from the provisions of the new Act.

Down to 1934 benefits were obtained by parents on account of juvenile dependants between 14 and 16 such as were receiving whole-time education in a day school. In that year these dependant benefits were rendered eligible for a further ground, namely, that the juveniles between 14 and 16 were unemployed for reasons beyond their control.

The Act rendered compulsory the attendance at courses of instruction on the part of all unemployed juveniles between 15 (school-leaving age) and 18. Government grants were provided in aid of the Local Education Authorities in case special measures were to be taken in behalf of such unemployed juveniles.

The statutory rates of unemployment benefit fixed by the Unemployment Insurance Act, 1934, were not held to be binding in Part II of the same Act, *i.e.*, with regard to unemployment "assistance." The Assistance Board was to assess the "need" in an unhampered manner. It was to take into account the resources of the household on the one hand and personal requirements of the needy on the other. Medical relief was left out of the Board's functions. The period of assistance or allowance was to be dependent on the circumstances of each case.

On the question of "need" the Act attempted to be somewhat liberal and considerate. The combined income of all the members of the family was to be taken into consideration for the purpose of granting the unemployment "allowance" as in the granting of "poor relief." This "means test" was not however to be so interpreted as to imply that nobody was to enjoy the allowance until he was reduced to the condition of selling his cottage. Certain annuities and interests were specially to be excluded from consideration while examining the "means" and assessing the need of the unemployed.

In the British system of compulsory insurance the receipts and expenses from 1920 to 1931 were, as tabled below:—

Year.	Receipts in million £.	Expenses in million £.
1920-21	14,2	35,4
1921-22	43,0	58 5
1922-23	46,7	47,9
1923-24	50,2	41,2
1924-25	50.2	51,5
1925-26	46,9	49,3
1926-27 (nine months)	28,6	42,8
1927-28	43,2	42,7
1928-29	42,3	53,7
1929-30	50,4	53,4
1930-31	64,9	101,3
1931-32	83,3	122,8
1932-33	117,8	117,8

During the period in question there was a surplus of £9 millions in 1923-24 and £500,000 in 1927-28. Otherwise the system was based on deficits which rose up to £36,400,000 in 1930-31, and £39,500,000 in 1931-32. It was in 1932-33 that the balance was established.

The three branches of unemployment insurance or relief in Great Britain can be seen in the following tabular summary:

Items.	I. Unemployment Insurance.	II. Unemployment Assistance.	III. Poor Relief.
1. Scope	Workmen in insurable business (commerce, shipping, industry, and mining).	(*i*) Those who are insured against unemployment but have not fulfilled the pre-conditions (30 contributions in previous 2 years). (*ii*) Those who are not insured against unemployment but against sickness, *e.g.*, agricultural labourers and domestic servants.	(*i*) Those who are incapable of work (disabled). (*ii*) Such able-bodied persons as do not fall under I and II.
2. Contributions.	Fixed rates	None	None
3. Benefits	,, ,,	Allowance according to "need" depending on "means."	According to "need" depending on "means."
4. Period of Benefit.	Fixed	Not fixed	Not fixed
5. Contributors	Insured, employer, state, one-third each.	*a.* Government Treasury .. *b.* Contributions from the Local Authorities.	Local Authorities (towns and counties).
6. Management Organs.	*a.* Labour Ministry. *b.* Employment Exchanges. *c.* Unemployment Insurance Statutory Committee.	Unemployment Assistance Board.	Ministry of Health.
7. Responsible to Parliament.	Labour Minister	Labour Minister	Minister of Health.

In January, 1935, the extension of unemployment insurance to agricultural workers, including forestry and horticultural employees, was proposed in the Report on Unemployment Insurance of the statutory committee, which was presided over by Sir William Beveridge.

The report recommended a weekly rate of benefit of 12*s*. 6*d*. for a man; 6*s*. 6*d*. for a wife, and from 2*s*. to 3*s*. for each child, with a total maximum of 30*s*. a week. Employer, employee and the Exchequer were each to contribute 4*d*. to the fund and it was estimated that 703,000 males and 47,000 females would benefit.

The Committee pointed out that agricultural wages and conditions were so different from industrial that the rates of contribution and benefit for the general scheme of unemployment insurance were inappropriate.

No agreement was yet reached with the trade unions concerned regarding the amounts of benefit under the scheme.

BENOYKUMAR SARKAR.

Reviews and Notices of Books

Saptapadārthī: with Mitabhāṣiṇī, Padārtha-candrikā and Balabhadra-sandarbha. Calcutta Sanskrit Series, No. VIII. Edited by Narendra Chandra Vedantatirtha, M.A., Assistant Secretary, Calcutta Sanskrit Series, and Amarendra Mohan Tarkatirtha, 1934.

The book under notice is a well-known treatise on the Vaiśeṣika system of Indian Philosophy, written about 950 A.D. by Śivāditya, whose work, as the learned editor Pandit Narendra Chandra rightly says, "marks a new epoch in the history of Indian philosophical literature. It is the earliest work that we have for the authority of the joint school of Nyāya and Vaiśeṣika; it has, for the first time, hit upon the conception of negation and added *abhāva* or non-entity as the seventh item in the list of categories, originally enumerated by Kaṇāda to be six in number" (Intro., p. x).

The text with the commentary Mitabhāṣiṇī has been successfully edited here by the learned Pandit Amarendra Mohan Tarkatirtha, who has added valuable notes and an Introduction in Sanskrit to facilitate its study. Pandit Narendra Chandra has critically edited the commentaries Padārthacandrikā and Balabhadrasandarbha from original manuscripts with extracts from Jinavardhana's commentary. He has given miscellaneous notes and indices and made copious references to original texts with exhaustive foot-notes and, last but not the least, a brilliant Introduction in English which every student of Hindu Philosophy will do well to read. Pandit Narendra Chandra's Introduction to the Saptapadārthī is, indeed, a scholarly work, packed with important and interesting details about the history and doctrine of the Vaiśeṣika system. The commentary Balabhadrasandarbha has been published here *for the first time* and the editor is to be congratulated on his success. The text, the Mitabhāṣiṇī and the Padārthacandrikā, though previously published, were not critically edited as they have been done in the present edition by the able editors who had left nothing to be desired.

Much credit is due to Dr. Amareswar Thakur, the learned Honorary Secretary of the Calcutta Sanskrit Series for bringing out such an excellent edition, edited by these able Sanskritists.

As the book forms a text-book for the M.A. students of the Calcutta University and as it is used in the indigenous *tols* of India, we welcome its timely publication, for it will prove immensely useful to them in thoroughly grasping the very abstruse subjects.

Dārśanika Tarkavidyā (Nyāyadarśaner Itihās), by Narendra Chandra Vedantatirtha, M.A., Katyayani Press, 39-1, Shibnarayan Das Lane, Calcutta, 1931.

Pandit Narendra Chandra Vedantatirtha, M.A., is well known to us as the author of "Akṣapāda Gotama," which was noticed by us some time before, in the pages of the *Calcutta Review*. The book under review is a fascinating work and Pandit Vedantatirtha has supplied the learned public of Bengal with an interesting subject which deals with the most difficult problem of the chronology of the different authors of the Nyāya system of Indian Philosophy. This book, which is not a very small one, raises quite a host of debatable questions and we have ample praise for the author, when we find that he has not indulged in mere speculations but worked hard on the old records and used them to a good purpose and very cautiously put together with skill what he has found therein. The arguments with which the author has attempted to prove his position are quite good ; they have been mostly supported by texts from reliable sources. The work will be of help to the students and prove a good guide for those who desire to from a dependable conclusion about the time and personality of the renowned authors of the Indian Logical system. The book is replete with valuable details about Gotama, Vātsyāyana, Uddyotakara, Vācaspati Miśra, Udayana, Vardhamāna, Jayanta and Viśvanātha. The work gives also a critical account of the *Nyāyasūtra* and the Atomic Theory. An excellent introduction in English and a Pariśiṣṭa have considerably enhanced the value of the book.

In conclusion we cannot but mention a fact here. Almost every year, research works on Vedānta and allied subjects come out of the press in prolific numbers but there is a lamentable paucity of such works on the Nyāya system. In fact very few scholars handle this subject and there are no good books on it. We, therefore, heartily welcome this work.

Kokileswar Sastri

An Introduction to the Geometry of the Fourfold, by Dr. S. M. Ganguly, D.SC., Lecturer, Calcutta University, pp. xxi, 427, 1934.

This is a work on Geometry in a space of four dimensions, based on the lecture-work the author has to do in the Post-Graduate Classes in the department of Pure Mathematics in the University of Calcutta. It is no doubt a highly abstruse subject and the notion of a higher dimensional space is very difficult even for an ordinary student of mathematics easily to comprehend not to speak of non-mathematicians, but the fascinating manner of exposition by which the author has gradually introduced the notion, seems almost to tempt even a layman to know something of this mysterious world. As stated in the preface, in view of the wide scope of the subject, admitting various developments in diverse directions, the author has selected some representative topics, which are expected to give a general outline of the growth of knowledge of higher geometry, so as to enthuse the reader with a keen desire for peeping into the mysteries of a four-dimensional world. The book seems to be admirably adapted to its purpose and the materials collected seem to be sufficient for developing a complete and systematic treatise on the subject, which has in modern times very wide and useful applications in the science of statistics and the Physical sciences.

This small volume, very useful for a beginner, seems to be the first of its kind in the English language, and the author is to be commended for collecting and summarising the subject-matters so succinctly and so clearly. He has studied much of his subjects and the work is embellished with several of his own interesting sketches.

We hope we have said enough to induce such of our readers who are interested in the subject to look into the book and form their own opinion of its merits. It is certainly the work of a teacher of skill and experience and undoubtedly does full credit to its author. It once more clearly show, that our teachers in the University are capable of producing works that can well compare with works of foreign publications.

P. N. M.

An Examination of the Contents of the C. and M. Station Muslim Memorandum, by the Secretary, Mysore Citizens' League.

The pamphlet is a critical estimate of the C. and M. Station Muslim Memorandum. The memorandum itself, it appears, was originally meant to state the case for or against the proposed retrocession of the C. and M. station. The authors of the Memorandum were carried by their zeal beyond the limits of their original enquiry and utilised the occasion for offering an indictment of the Mysore Government in so far as the position of the Musalmans in the State was concerned. The author of the pamphlet in question tries to show that the allegations against the Mysore State as embodied in the pamphlet are groundless and false.

The pamphlet extends over sixty-two pages and refers amongst other things to the education of the Musalmans and their representation in the services and legislature of the State. The population of the Mysore State consists of about 65 lakhs out of whom about 4 lakhs are Musalmans. The Muhammadan population has increased, in thousands, from '200' to '399' from 1881 to 1931. It has not been shown that there has been a corresponding increase in the material resources of the community. A bare increase in population without a corresponding increase in the comforts of life cannot be considered a sign of prosperity. Poor people always multiply more rapidly than those who are intellectually advanced and appreciate the usefulness of an efficient standard of living.

It has been further contended and shown by reference to facts and figures that the Musalmans have made tangible progress in education, both secondary and university, during the last few years. Provision is also made for the representation of Muhammadan interests in the services particularly for the benefit of Muhammadan education. In the legislature where the system of election is indirect with an official majority provision is made for the nomination of 2 Musalmans out of a total number of 50 in the Legislative Council if no Musalman is returned through the recognised electoral associations.

After a perusal of the pamphlet, one gropes in vain for a comparative statement of the educational and economic condition of the other communities in the State to visualise in a clearer relief the actual and comparative position of the Musalmans.

A. F. M. Abdul Kadir.

The following publications were also received :—

1. Bengal Public Health Report, 1932, by Dr. R. B. Khambata, D.P.H., Superintendent, Government Printing, Bengal Government Press, Alipore, Bengal. Re. 1.

2. Hollywood Seduce a Satanas, by Wildchap Nelson. Buenos Aires, Libreria Y Case Editoria de Jesus Menendez, Bernardo de Irigoyen 186, 1935.

3. Ravi Varma (A Monograph), by K. P. Padmanabha Tampy, B.A., New Lodge, Chettikulanagara, Trivandrum. As. 8. 1934.

4. A Text-book of Civics and Administration, by A. Bhagavan Dass, M.A., Bharati Publishing House, Bangalore City, 1934. Re. 1.

5. Satyagraha Gitā (Sanskrit), by Kshama Rao. Paris, Librairie D'Amerique et D'Orient Adrien Maisonneuve, 5, rue de Tournon. 1932.

6. Kathapanchakam (Sanskrit), by Kshama Row. Sahakari Granthakar, Nowakal Wadi, Girgaon, Bombay 4. 1933. Re. 1.

7. A Story Garden (The Golden Treasury of Indian Tales), by Arthur Duncan, M.A., Bharati Publishing House, Bangalore City. 1934. As. 4.

8. Under the Rainbow, by Arthur Duncan, M.A., Bharati Publishing House, Bangalore City. 1934. As. 4.

9. Himalayan Tales, by Arthur Duncan, M.A., Bharati Publishing House, Bangalore City. 1934. As. 6.

10. Woodland Tales, by Arthur Duncan, M.A., Bharati Publishing House, Bangalore City. 1934. As. 4.

11. In Fairy Land, by Arthur Duncan, M.A., Bharati Publishing House, Bangalore City. 1934, As. 4.

12. An Introduction to the Mantra Śāstra, by S. E. Gopālāchārlu, F. T. S. Theosophical Publishing House, Adyar, Madras. 1934.

Abstract.

ISLAM AND MUSIC

The belief that music is taboo in Islam is universal, and very strong among Muslims. People generally know that Islam has banned music and musical instruments, and the feeling against music is so very deep-seated among Muslims that much blood in our unfortunate land has been shed over the whole problem of 'music before mosques.' It is therefore a bit startling to learn from a scholar of the learning and repute of Mr. Hameed Hasan whose aptitude for research is unmistakable and known to all, that Islam has not banned and cannot possibly ban music and musical instruments. In an article on "Islam and Music" in the latest issue of the *Muslim Revival* (Lahore, Quarterly), Mr. Hasan discusses the whole question at some length, and as the subject is one of great importance from our national point of view, we make no apology in reproducing a substantial portion of the article below.

In spite of the alleged legal condemnation of music and musical instruments, especially the latter, in Islam, the spiritual value of music was clearly recognised by the Muslims. The Sufis looked upon it as a means of attaining spiritual ecstasy, while the Derwishes and the Marabout fraternities regulated their ritual by it. Al Ghazzali quotes: "Ecstasy means the state that comes from listening to music." In his treatise on Music and Ecstasy he gives some reasons for the view that "singing is more potent in producing ecstasy than the Quran itself."

I have most carefully studied the Holy Quran, but I have failed to find throughout its luminous pages any direct or indirect passage or verse declaring music as *Haram* (legally banned). No reliable Hadis proves that it is 'solely' *Haram*.

The Arabs in the Days of Ignorance sang and played their musical instruments before their idols. Music played an important part in the worship of their idols. The Holy Prophet banned such music as was used in worshipping idols as he did everything else associated with that pernicious practice. But this ban of idol-worship music or in other words church music or temple-music, does not ban music in its entirety.

The Arab music was at its zenith during the Abbaside rule. There were thousands of Muslims who were well-versed in music and at the same time great scholars in Muslim theology. No *Fatwa* was then issued against their enjoying and cultivating music. Allama Abul-Farha Isfahani, in his remarkable book, *Aqhani*, has given biographical sketches of hundreds of Muslim men and women who were masters of music. Imam Abu Yusuf who was the Kazi-ul-Kazzat, the Lord Chancellor of Baghdad, during the reign of the Caliph Haroon-ur-Rashid, was very fond of music.

Ibn-e-Jarih and Attar bin Abi Ribah, who are famous traditionists, have permitted the Muslims to sing and to listen to songs. They never prohibited any Muslim from reciting the Holy Quran melodiously. They always deemed it valid. Music was then the order of the day at Madina and the high and low practised and enjoyed it.

On one occasion when the Caliph Haroon-ur-Rashid visited Madina, he asked Ibrahim Bin Sa'aduz Zuhri whether there was a single Muslim at Madina who took exception to music. Ibrahim answered: " Who can ban it? If there be one, may God dishonour and humiliate him." Haroon said, "I learn that Imam Malik has pronounced it as *Haram.*" Ibrahim answered: "Except God none else can pronounce *Haram* and *Halal*. Whatever the Holy Prophet enjoined was done in accordance with *Wahi* (divine revelation) and did not indicate his mere personal inclination. Who authorised Imam Malik to make such a pronouncement? My father has seen Imam Malik listening to singing at the wedding of Ibn-e-Hanzalah. If I had known that he had banned music, I would have taken him to task."

Imam Ghazzali, who was born in Ghazzal, in 450 A.H., has written several standard works on Muslim theology and philosophy. He was one of the greatest advocates of learning and intellectual advancement. Intellectual giant as he was, no subject engrossed his attention more than religion and theology in which he highly specialised himself.

Imam Ghazzali has treated the subject of music at great length in the twelve chapters of his *Ahyaul Ulum* which are studded with precious gems of practical wisdom and prudence. He cites all authorities who had condemned music as an art and discusses their views at great length.

Abu Talib Mecci says: "Among the companions of the Holy Prophet Abdullah bin Jaffer, Ibn-e-Zubair, and Mughir bin Shyba have declared authoritatively that the people of Mecca on certain days of the year (meaning certain festive occasions) have continued to listen to music accompanied with words. These days are called *Aiyam-e-Tashrique*, *viz*., tenth, eleventh and twelfth day of Zilhaj." The people of Madina also have likewise indulged in that pastime in those days. Abu Talib Mecci narrates as an eye-witness that Qazi Abu Mariwan possessed sweet-voiced female slaves who used to attain the sublime flights of the Sufi minds that congregated at the Kazi's mansion. Hazrath Junaid, a great Muslim divine drank deep at the fountain of music and Ibn-e-Mujabed would not accept any invitation to a dinner if there was no music to be provided either before or after dinner. Abul Khair Asqala, who is one of the divines of repute, always encouraged the presence of music to promote the flights of the soul towards the higher regions.

Music was not then neglected in Arabia. During the festive occasions it played an important part. In several early battles of Islam it was freely used to rouse the drooping spirits just as in earlier days it was used for the stirring of the martial spirit. The *Gita* tells us that conches were constantly used in war to hearten and cheer up the Hindu soldiers. Music was freely used during the lifetime of the Holy Prophet to stir up the Muslim armies to most daring acts of valour. Arabic poetry bears testimony to the martial effect of music during war. Imam Ghazzali next quotes a few sayings of the Holy Prophet which have affixed the seal of approval upon the virtues of a pleasing voice. What is forbidden is to recite the Quran in a chanting manner.

What music meant to the Arabs is illuminatingly revealed in the *Thousand and One Nights*. The best insight, however, into the Arab's intense appreciation of the art is to be gained from such works as Ibn-e-

Abd Rabbih's *Unique Necklace*, Al-Ispahani's *Great Book of Songs* and Al-Nwairi's *The Extreme Need* which, unfortunately, are still not available in English. Ibn Khaldun says no art really begins until there are artists. We see a professional class of musicians in pre-Islamic days, and with the rise of the Caliphate, in spite of the alleged ban, this class was held in the highest esteem. "Indeed the cultivation of music by the Arabs in all its branches reduces to insignificance the recognition of the art in the history of any other country" (*Legacy of Islam*, p. 357). Music, developed and refined on scientific lines by the Muslims, is one of the precious legacies of the Muslims to the cultured and refined world. The Muslims not only developed what is called Chamber Music but laid true foundations for very large orchestras which are now in vogue.

The legacy of Islam to Western Europe in musical instruments and instrumental music was of the greatest importance to Europe. That the Arabs were responsible for the names and even the actual types of a number of musical instruments in Western Europe is generally acknowledged. The origin of the words, *lute*, *rebec*, *guitar* and *naker* from the Arabic words *al-ud-rabab*, *qitara*, and *naq-quara*, is well established. The Muslims were both inventors and improvers of musical instruments. An enormous amount of Arabic literature has been written in Arabic about music histories, collections of songs, books on musical instruments, the legal aspect of music, aesthetics and the lives of musicians. The greatest Muslim writers on the subject of music were Al-Masudi and Al-Ispahani In the former's "*Meadows of Gold*," we get interesting data on the early practice of Arabian music, while in his other books the author deals with the music of foreign lands. More valuable still is the monumental work of Al-Ispahani the Great book of Songs in 21 volumes which Ibn-Khaldun calls the *Diwan of the Arabs*. This author also wrote four other books on music. The *Index* of Muhammad Ibn Ishaque Al Warraq is a valuable mine of information regarding writers on the theory and practice of music as well as the general literature on the subject. *The Unique Necklace* of Ibn-Abd-Robbih contains the lives of the celebrated musicians as well as a spirited defence of music against the Puritan Muslims. Ibn Al Farabi wrote an important work on the permissibility of music. Ibn Sina (Avicena), after Al-Farabi, contributed the most important works on the theory of music in Arabic. These are to be found in the Shifa and the Najat. Greater merit as a writer on the theory of music was reserved for Ibn Bajja or Avempace. His treatise on Music enjoyed the same reputation in the West as that of Al-Farabi in the East. Ibn Rushed or Averroes wrote the famous commentary on Aristotle's *De Anima*, dealing particularly with the theory of sound.

News and Views

[A Monthly Record of News and Views relating to Schools, Colleges, Universities, and other Literary, Cultural and Academic Institutions and Movements in India.]

Patna University

Sir Ganesh Dutta Singh, Minister for Local Self-Government, Bihar and Orissa, has made a further contribution of Rs. 20,000 to the Patna University for educational purposes. This brings his total contributions including the endowment of Rs. 3,00,000 he has created for the Patna University to Rs. 4,00,000. The University have not yet decided how they will utilise this munificent bequest.

The University have recently conferred the honorary degree of Doctor of Philosophy on Mr. H. Lambert, Principal of the Patna College, who is retiring shortly, in recognition of his eminent and distinguished services in the cause of education of the province.

At its meeting, held on March 30 last, the Senate adopted a resolution, recommending to the Government to institute two new degrees, namely Bachelor of Oriental Learning and Master of Oriental Learning. The Senate also directed the Syndicate to form a committee consisting of the Vice-Chancellor as President and other members appointed by the Government, the University Syndicate and the Board of Secondary Education in equal proportion to consider in all aspects the question of introducing Vernacular as the medium of instruction and examination up to Matriculation standard and make detailed recommendations on the subject.

Proposed University at Indore

A deputation of the proposed Hindi University, Indore, recently waited on His Highness the Maharaja of Holkar. The deputation was composed of Mr. C. A. Dobson, Mr. J. D. L. Arathoon, Rai Bahadur Dr. S. H. Pandit, Seth Lalchand B. Sethi and Mr. J. P. Singhal. Mr. Dobson led the deputation. His Highness who gave the deputation a sympathetic hearing expressed keen interest in the proposed University which, it was urged by the deputation would provide a comparatively inexpensive means of mass education. His Highness assured the deputation that he would give his best consideration to the scheme on receiving a report from his Government.

Annamalai University

The question of instituting a Diploma or Degree Course in Journalism recently came up before the Senate of the University. The motion was accepted, and referred to the Academic Council for consideration. Mr. E. S. Sunda of Madura, the sponsor of this resolution in the Senate anticipated two possible contentions ; that it was not a subject for study in a University and that no syllabus could be drafted. He said that so far as the latter was concerned the matter has been decided by an expert committee in the Calcutta University and a scheme has been drafted. Regarding the former, he said that the subject has been taught in several Universities in both Eastern and Western countries,

Lucknow University

A sum of Rs. 1,50,000 has been sanctioned by the Executive Council of Lucknow University for the construction of a new library building for the university and it was proposed to ask the Government for a non-recurring grant of a similar amount. The Executive Council had previously sanctioned Rs. 80,000 for the purpose and had appointed a sub-committee to go into the details of the proposed scheme. The sub-committee has estimated that a sum of Rs. 3,00,000 would be needed for the purpose and the Executive Council have consequently decided to contribute half the amount and ask the local Government to contribute the other half. Two plans will be prepared, one for a library alone and the other for a library and a convocation hall and a decision on the matter will be taken later.

Buddhist Studies Proposal

An ambitious scheme for research work has been drawn up by the International Buddhist University Association of Sarnath, Benares. The Association, which is a registered body, has been founded in memory of Sri Devamita Dhammapala, and its main object will be to advance the cause of human progress and to benefit mankind through a sympathetic and broadminded exposition of Buddhism, by bringing out in particular such of its elements as are best calculated to further the attainment of the goal. The Association, among other things, contemplates encouraging and promoting researches in various branches of Buddhist studies, specially through a body of learned scholars to be styled "The International Buddhist Academy." It intends to impart education in such subjects as Buddhist philosophy, psychology, ethics, fine arts and archæology and also to teach languages such as Pali, Sanskrit, Tibetan, Chinese, Japanese, Simhalese, Burmese and Siamese. Many noted scholars and litterateurs of India, Ceylon, Burma, Siam and of Europe have signified their willingness to become fellows of the Academy. Professor Sylvain Levi from Paris has accepted the fellowship of the Academy.

Delhi University

His Excellency the Chancellor of Delhi University has recently appointed the Hon'ble Kumar Jagadish Prasad, C.S.I., C.I.E., O.B.E., as Pro-Chancellor of the University for a period of three years with effect from the 2nd April last, *vice* the Hon'ble Khan Bahadur Dr. Mian Sir Fazl-i-Hossain, K.C.S.I., K.C.I.E., Kt., resigned.

Andhra University

The Academic Council of Andhra University has decided to start a summer school of librarianship as well as a regular school. The summer school will be for eight weeks from April to June every year and the session of the regular school will last from July to March. Three consecutive summer sessions will be considered equivalent to one regular academic session. The courses are designed to suit the requirements of both the higher and the lower orders of librarianship and will lead either to a university diploma or a certificate of proficiency in librarianship. Dr. M. O. Thomas, President of the Indian Library Association, and the Librarian of the Andhra University Library, has been appointed director of the school,

Presidency College, Calcutta

The annual social gathering of the Presidency College Chemical Society, Calcutta, was held on Monday with Dr. P. Neogi in the Chair. The Annual Report showed that 17 original papers in Chemistry were published by Dr. P. Neogi, Dr. A. C. Sircar and their pupils and others in the journals of learned chemical societies, and that 17 ex-students obtained the Doctor's degree in Chemistry from Calcutta and foreign universities. Dr. Neogi in his presidential address pointed out that in Bombay 40 "Pass" students were doing research work under Dr. Wheeler in the Royal College of Science, and unless similar permission was granted by the Calcutta University, Bombay and Bangalore would soon outstrip Bengal in the matter of chemical research. He also wanted the introduction of an "intermediate" doctor's degree for assisted research work as in the British Universities.

New Education System

It is understood that the Government of India are considering by what means the education system may be better adapted to the modern needs. The Central Advisory Board is to be revived as the Government's contribution to solving the problem, which is now being considered by almost all provincial Governments. It is understood that provision for the board's resuscitation will be made in the next financial year. The Government of India suggest that the facilities for educating children should not be restricted but adjusted to the aptitude of the pupils. Those who have little or no aptitude for a literary form of education should be given some other kind The Government also consider that vocational training should be confined to and concentrated in institutions designed for that purpose, being excluded from the curricula of ordinary schools and colleges.

It is stated that the " bait for a superficial and vocational training." should be avoided. Boys who complete a shortened secondary course, as proposed by the Director of Public Instruction in the United Provinces, would benefit considerably by a subsequent vocational training and would be likely to be absorbed into industrial occupation with better results. The Government recommend the changes proposed by the third University Conference and by the Directors of Public Instruction in the United Provinces and the Punjab. These changes are that up to the high school stage pupils should be instructed in the vernacular, that there should be fewer examinations and that there should be a three-year intermediate course in high schools. Provincial Governments have been asked for their opinions on the subject.

The Calcutta Geographical Society

The Calcutta Geographical Society, inaugurated in July, 1933, by a small band of workers, has been founded with the object of supplying the need of a central organisation for the increase and spread of geographical culture in Bengal. They have been fortunate in enlisting the support of a number of distinguished men as Patrons and Vice-Patrons and has an efficient body of workers as its council of management. In the second year of its inauguration it has before it a heavy programme of useful work, *e.g.*, organising of geographical lectures and exhibitions, publication of a journal, encouragement of geographical research and travel and the convening of a geographical conference. For these activities the sympathy and support of the public is earnestly réquested in ithe form of largely increased membership. Every member who joins the Society now will be a helper in the spread of useful geographical culture in India. The office of the Society is situated at the Presidency College, Calcutta.

Primary Education in Bengal

Out of 27 districts in Bengal ten will shortly enjoy the benefits of the Compulsory Primary Education Act in a partial form. School boards have been set up in the following districts which have been selected with the concurrence of the District Board concerned:—Dacca, Mymensingh, Chittagong, Noakhali, Bogra, Pabna, Dinajpur, Birbhum, Nadia and Murshidabad. It is hoped that partial application of the Act will be enforced in other districts in the near future. At the outset partial compulsion will be introduced in the case of boys only; the education of girls will be taken in hand later. It is stated that the present purpose of the application of the Act is more for consolidation of the existing primary schools rather than the enforcement of compulsion in all its stages.

All-India Library Association Conference

Important schemes, including the compilation of a directory of Indian libraries, a system of inter-borrowing of books between important libraries, and provision for training for librarianship at provincial Universities, were approved by the second All-India Library Association Conference, which concluded its session at Lucknow on April 22 last. University libraries or even the bigger provincial libraries are not able to maintain all the literature on every subject of interest to scholars, and it was accordingly suggested that, in order to avoid overlapping, the bigger provincial libraries should select certain subjects of study and collect all the possible literature on those subjects. It would then be possible for these libraries to secure the temporary loan of a comprehensive set of books on any particular subject and to lend out similar sets of books when required by other libraries. The lack of a directory of Indian libraries was felt to be a serious handicap not only to scholars in India but also to scholars from abroad and it was decided to take immediate steps to compile a directory of all Indian libraries containing 8,000 books and over.

With regard to the training of librarians, it was pointed out that facilities for such training at present existed only in the Punjab and Madras. The Imperial Library at Calcutta had decided to start training classes for librarians from July next and a similar decision had been taken by the Andhra University. It was accordingly decided to ask the University of Bombay and the U. P. Library Association to open similar classes in their respective areas, and in order to have a uniform standard of instruction and to provide for the grant of diplomas in librarianship the meeting appointed a sub-committee to draw up a scheme. Resolutions were passed urging that the pay and prospects of librarians should be improved ; that library authorities should be asked to appoint only certified librarians; that untrained librarians at present working in libraries should be provided by the authorities concerned with facilities for training in library science ; and that university and large public libraries and the libraries of learned societies should be asked to appoint "reference librarians" to help readers generally and research workers in particular.

Ourselves

[I. Restoration of Cuts in Government Grants, 1935-36.—II. Government Grant to Non-Government Colleges.—III. Admission of Graduates of other Universities to M.A. and M.Sc. Examinations of Calcutta University.—IV. Recognition of Provisional Degree Certificates.—V. Professor Zoltan De Takaes.—VI. Cheaper Passage to Europe for Indian Students. VII. International Centre of Liaison between Institutes of Archaeology and History of Art.—VIII. Beereswar Mitter Medal, 1935.—IX. A Neæ Doctor of Medicine.—X. Nagarjuna Prize, 1914.—XI. Mr. Jasim-ud-din —XII. The Late Mr. D. K. Roy.—Notification.]

I. RESTORATION OF CUTS IN GOVERNMENT GRANTS, 1935-36

It may not be common knowledge to our readers that owing to financial stringency Government imposed cuts on certain items of their grant to this University. For instance, the grants for the maintenance of the Chairs of Asutosh Professor of Islamic Studies, Hardinge Professor of Higher Mathematics and George V Professor of Mental and Moral Philosophy were reduced by ten per cent. Those for Special Readerships were cut down by half and the grant for running the Department of Students' Information Bureau was also considerably reduced. Now that Government have decided to remove all cuts on the salary of Government officials, the University feels that the aforesaid cuts should also be restored. The University viewpoint is set out in the following excerpt from the letter which has been addressed by the Registrar to the Secretary to the Government of Bengal, Education Department:—

> I am directed by the Vice-Chancellor and Syndicate to address you on the desirability of restoring the cuts imposed temporarily on the following items of Government grant with effect from the next session :—
>
> (1) Grants for the maintenance of the Chairs of Asutosh Professor of Islamic Studies, Hardinge Professor of Higher Mathematics and George V Professor of Mental and Moral Philosophy, which have been reduced by 10%.
>
> (2) The grant for the special Readers which has been reduced from Rs. 4,000 to Rs 2,000.
>
> (3) The grant for running the Department of Students' Information Bureau which has been reduced from Rs. 2,856 to Rs. 2,156.
>
> As regards the grants for the maintenance of the three Chairs, I am to observe that according to the terms of their original appointment the salaries of the Professors were not liable to any temporary or permanent reduction. Still they readily agreed to accept reduced salaries when Government imposed the cuts in the grant. When the cut of 10% on the salary of Government officials were reduced to 5%, Government did not see their way to make a similar reduction in the University grants, although the Vice-Chancellor and Syndicate addressed Government on the subject in this Office letter No. A. 110, dated the 22nd July, 1933. Government have now decided to remove the cuts altogether in the case of their own officers. It is therefore only fair that similar treatment should be extended to the University Professors.
>
> When Government decided to reduce the grant for the Special Readers, the University agreed to the proposal on account of the financial stringency then prevailing. Proposals made from time to time regarding the appointment of very distinguished scholars as Special Readers had to be reluctantly abandoned for want of funds. Government wi'l agree with the University that in the interest of higher education and research it is not only desirable but necessary that such scholars should be invited to deliver courses of lectures for the benefit of students and teachers alike. The original grant was not adequate and I need hardly add that the cut should be restored at an early date.

As regards the Students' Information Bureau, Government have been already informed in the Office letter No. A. 1000, dated the 7th February, 1935, that although the Bureau is doing useful work, its scope should be further extended. The University feel that the grant in this case should be more than what was originally sanctioned ; but if Government do not find it possible to do so for some time, the grant should at least be restored to its former amount.

In these circumstances the Vice-Chancellor and Syndicate urge very strongly for the restoration of the cuts and I am to request you to move the Government of Bengal for the purpose.

In this connection, I am further directed to request the Government of Bengal to place the views of the University before the Government of India, so that the grant for the maintenance of the Chair of the Minto Professor of Economics, which is paid from Central Revenues, may be restored to the original amount of Rs. 13,000 per annum.

* * *

II. GOVERNMENT GRANT TO NON-GOVERNMENT COLLEGES

Those who are interested in the collegiate education of Bengal will learn with regret that Government have not found it possible to restore the original allotment of Rs. 1,29,000 for distribution among the non-Government Colleges of the province. As in the out-going financial year, provision has been made in the Education Budget for 1935-36 of only Rs. 45,000 for the purpose, which is about one-third of the original amount. Financially, our colleges are in a very bad state, and at no time of their history were they in greater need of grants than now. Much of the useful work the colleges had been doing had to be stopped when the grant was curtailed, and all expansion projects had to be given up. Until the original amount is restored, the present state of inaction is bound to continue much to the detriment of our collegiate life and education.

* * *

III. ADMISSION OF GRADUATES OF OTHER UNIVERSITIES TO M. A. AND M. SC. EXAMINATIONS OF CALCUTTA UNIVERSITY

Every year this University receives a number of applications from graduates of other Universities seeking permission to appear at the M. A. and M. Sc. Examinations. Hitherto the practice has been to consider each application on its own merit; but it has been deemed advisable now to have a set of rules for the guidance of the Executive Committees of the Councils of Post-Graduate Teaching in Arts and Science who have to consider such applications. We draw the attention of our readers to the following rules adopted by the Syndicate in that behalf:—

1. No one shall be permitted to appear at the M. A. or M. Sc. Examination of this University in a *Scientific subject* without prosecuting a regular course of study in the University Post-Graduate Classes for a period of two years.

2. Holders of Bachelor's Degrees of a different Indian University shall not be permitted to appear at the M. A. or M. Sc. Examination of this University unless they have prosecuted a regular course of study in the University Post-Graduate Classes for a period of two years.

3. Holders of the M. A. and M. Sc. Degrees of a different Indian University may be allowed to appear at the M. A. or M. Sc. Examination of this University as non-collegiate students in any non-scientific subject if they prosecute a regular course of study in the University Post-Graduate Classes for a period of *one year*.

4. Holders of the M. A. and M. Sc. Degrees of a different Indian University may be permitted to appear at the M. A. or M. Sc. Examination of this University in any non-scientific subject as non-collegiate students *without being required to study in the University classes* if they satisfy the following conditions :—

(*i*) That they have served as *bona fide* teachers in an institution, either affiliated to a University or an education Board or recognised by Government, for a continuous period of *at least two years* immediately preceding the examination to which they seek admission.

(*ii*) That they are not eligible under rules in force for admission to the M. A. or M. Sc. Examination as non-collegiate students of the University from which they have graduated or within whose jurisdiction they are serving.

Exceptions may be made in the cases of Graduates of other Universities who are employed as *bona fide* teachers in institutions recognised by, or affiliated to the Calcutta University for a continuous period of 2 years immediately preceding the Examination to which they seek admission. Such Graduates will be treated as graduates of this University for purposes of their admission to the M. A. or M. Sc. Examination in any non-scientific subject as non-collegiate students.

5. Graduates of other Indian Universities seeking admission to the M. A. or M. Sc. Examination of this University are required to conform to the following rules :—

(1) They must have attained the requisite age as required under the Regulations of this University.

(2) They must conform to the usual rules *re* migration.

Note.—Permission to appear as non-collegiate students will be subject to the conditions laid down in Chapters XVI, XXXVI, and XXXVII of the Regulations.

* * *

IV. RECOGNITION OF PROVISIONAL DEGREE CERTIFICATES

It has been the practice with this University to issue, pending the Annual Convocation, provisional certificates to graduates proceeding abroad so as to facilitate their admission to foreign universities. To this procedure the Registrary of the University of Cambridge took exception and they offered certain suggestions for inclusion in the provisional certificate. It was subsequently pointed out to them that the certificate had been approved by the Universites' Bureau of the British Empire, with the result that a communication has recently been received from the University of Cambridge stating that the provisional degree certificate is quite acceptable to the Registrary of the University.

* * * *

V. PROFESSOR ZOLTAN DE TAKAES

Readers of the *Calcutta Review* are aware that Professor Zoltan de Takaes, Director of the Francis Hopp Museum of Eastern Asiatic Arts, was recommended to the Senate for appointment as a Special Reader of the University. Professor Takaes has written to the University intimating that he will deliver two lectures, one on " Pre-Historic Motives in the Arts of Greater Asia " and the other on " Eastern Asiatic Art Import in the Dark-Age Europe."

* * *

VI. CHEAPER PASSAGE TO EUROPE FOR INDIAN STUDENTS

Messrs. Mackinnon Mackenzie and Company, Agents to the Peninsular and Oriental Steam Navigation Company, have been good enough to arrange with the University Students' Information Bureau to offer passages at a reduced rate to *bonafide* students proceeding abroad to seek admission to any educational institution or training centre in the United Kingdom. To avail himself of this privilege, a student shall have to apply to the office of the said Company who will in their turn have the candidature certified by the Secretary of the University Students' Information Bureau to the effect that the candidate is proceeding to England to continue his studies, having already arranged his admission to an institution, or that he has, in view of his previous qualifications, a reasonable chance of admission into an institution.

This procedure will provide some check on such students as proceed to the United Kingdom without having made proper arrangements to enter a Training Centre.

* * *

VII. INTERNATIONAL CENTRE OF LIAISON BETWEEN INSTITUTES OF ARCHAEOLOGY AND HISTORY OF ART

The attention of our University and of those who are interested in the activities of the International Centre of Liaison between Institutes of Archaeology and History of Art has been drawn by Government to the new Liaison centre which the International Institute for Intellectual Co-operation of the League of Nations has recently established between institutes of archaeology and history of art. The following letter, has been addressed by the Director of the League of Nations Organisation for Intellectual Co-operation to the Directors of Archaeology of British India, Mayurbhanj, Bhopal, Travancore, Gwalior, Mysore, Hyderabad, Srinagar and Colombo, who have been invited to co-operate in the important undertaking of the Institute.

> "In July 1931, the League of Nations Organisation for Intellectual Co-operation decided, at the suggestion of its permanent committee on Arts and Letters, to establish international liaison between the University institutes of archaeology and history of art in order to facilitate exchange of views on their working methods and equipment and the various forms of their activities.
>
> The task of establishing this liaison was entrusted to the International Institute of Intellectual Co-operation and in January, 1932, it convened a committee of eminently qualified Specialists, who formulated a certain number of proposals regarding the formation of an International Centre of Liaison between Institutes of Archaeology and History of Art.
>
> As clearly stated in these proposals, the centre in question would in no way assume the character of a super-institute of archaeology and history of art; its duties would be confined to the establishing of liaison between the Scientific research centres existing in the different countries ; it would endeavour to co-ordinate, on an international basis, certain efforts which do not offer the same possibilities of realisation in the national

field, by taking advantage of the means of action at the disposal of an international organisation.

Within the framework of this centre, each of the member institutions would be entitled to propose the study of any scientific question which, in its opinion, would be of interest and worthy of international consideration, and which could be successfully dealt with through the collaboration of the other institutes concerned. Institutes engaged in research work and which publish scientific journals would seem to be particularly qualified to participate in the co-operation envisaged.

The new organisation for international co-operation, whose aims are briefly set forth above, has already begun to function under the designation of "*Office International des Institutes d'archaeologie et d'historie de l'art.*" The Directors' Committee of this office held its first meeting in Rome on December 1st and 2nd, 1933 ; it drew up a detailed programme of work and we are now bringing certain items of this programme into operation.

It provided, first of all, for the publication of a Bulletin that could serve as a forum for discussion, destined to promote closer contract between the members of this organisation. We have much pleasure in sending you, under separate cover the first number of this *Bulletin* in which you will find, in addition to the subscription rates and the list of members of the Directors' Committee a detailed and documented review of the work which preceded the formation of the office and a statement on the modest beginning that has been made in bringing its programme into effect. The members of the Directors' Committee having called our special attention to the fact that the collaboration of your institution in the work of the office would be highly desirable I should be, most happy to be able to rely on your co-operation.

If you think it possible to participate in the activities of our organisation, I should be grateful if you would kindly arrange for me to receive, at the earliest possible date, information concerning your institute, its field of activity and the scientific equipment at its disposal.

In agreement with our Directors' Committee, we believe that it would be extremely helpful to scholars and research workers in every country to have accurate and detailed date concerning the scientific character and their scientific equipment. It is, in fact, our intention to publish in our *Bulletin* the fullest information possible on the organisation of the institutes which agree to become members of the office.

I hope it will be possible for you to confirm your adhesion."

* * *

VIII. BEERESWAR MITTER MEDAL, 1935

The following subject has been selected for the Beereswar Mitter Medal, 1935 :—

Middle Class Unemployment in Bengal.

* * *

IX. A NEW DOCTOR OF MEDICINE

We are glad to announce that Mr. Jaharlal Ghosh, M.B., has been admitted to the Degree of Doctor of Medicine for his thesis on *Dyspepsia in Bengal*, which was examined by a Board of Examiners consisting of Sir Nilratan Sircar, KT., M.A., M.D., LL.D., D.C.L., Dr. Charuchandra Basu and Lt.-Col. E. H. V. Hodge.

We congratulate Mr. Ghosh on the well-earned distinction.

* * *

X. NAGARJUNA PRIZE, 1934

The Nagarjuna Prize for 1934 has been awarded to Ranajit Ghosh, M.SC., for his thesis on (*i*) the Synthesis of γ-Lactonic Acid and (*ii*) Synthesis of Coronic Acid.

* * *

XI. MR. JASIM-UD-DIN

Mr. Jasim-ud-din, M.A., has been working as a ballad-collector attached to the department of Indian Vernaculars of this University. A poet of considerable merit Mr. Jasim-ud-din published his first poetical work, *Nakshī Kānthār Māth* several years ago; and it is gratifying to note that his very first attempt was received with praise by discerning Bengalee critics. The book was recently reviewed in the German press, by Dr. Reinhard Wagner, Lecturer in Bengali, in the Seminary for Oriental Languages at the University of Berlin; the review was published in the *Deutsche Literaturzeitung* (30th December, 1934), a well-known German literary periodical. We publish below an English rendering of Dr. Wagner's appreciation.

Jasim-ud-din, *Naksī Kānthār Māṭh.* Second Edition, Calcutta. Gurudas Chatterji and Sons.

> Jasim-ud-din, a poet of Eastern Bengal, represents in a small volume of poetry the life and mind of humble peasants and people and things around them. Everything appears life-like. The author has the deep insight of a real poet and an admirable imaginative power. His visions are rooted in the soil and the race of his native country. Everyone, who knows the three volumes of Eastern Bengal Ballads, published by Dr. D. Ch. Sen deeply well, cannot but be astonished at perceiving how true are the author's sentiments and descriptions to the tone and the mental base of those famous poems.
>
> Nevertheless, Jasim ud-din is no imitator. The selections of the introductory verses belonging to each canto proves him a thorough connoisseur of the rural poetry of Eastern Bengal. These lines are excellent specimens of truly indegenous feeling. In these verses as well as in his own work Hindu and Moslem religiousness appear, in true piety, united in an ingenuous way.
>
> To the humble condition of the poor, young rural couple, the chief characters of the poem, correspond the simple couplets as well as the pictures of outward and inward life, taken from the rural surroundings, nature and peasant life. Only true poets to whose class Jasim-ud-din belongs are able to convince the public that the simplest is often the most intrinsic and the most delicate from a poetical standpoint.
>
> All similies are derived from real life. The width of sentiment embraces the domains of cheerfulness, chaste tenderness, sweet melancholy, unfulfilled longing and valiant manly feeling. Words like those in which the husband takes leave from his wife, telling her what to do when she will think of him, the lost one, thrill even Western people's hearts.
>
> The last canto but one, inspite of its tragical contents, may appear too long to us, and the last perhaps, might seem a bit too emotional to many Westerners. But that is not meant as a reproach, for, in the first place, every true artist works for his own people.
>
> The last canto explains the meaning of the heading of the worklet. The hero's wife had become a widow and had embroidered (*naksī*) into a piece of cloth (*kānthā*) pictures of the lucky and unlucky events of her life. After this, she had asked her mother to spread this embroidered cloth over her tomb. From this embroidered cloth (*naksī kānthā*) on the poor widow's tomb the fields (māṭh), lying between her native village and that of her husband, are said to have got the name "Naksī Kānthār Māṭh," *i.e.*, " the fields which are an embroidered cloth."
>
> We are glad to find some explanations of dialect words and terms, given by the poet. But we think he should have done more in this line, even for his countrymen.

Jasim-ud-din has offered the present reviewer a paper on Bengali country life. Such a treatise would be surely welcomed by many European scholars. The poet's book, which contains so many valuable items in the department of folklore, woven into it in so highly artistic a fashion, and, besides the admiring appreciation it has found with the famous Dr. D. Ch. Sen in a long review in the Bengali language, sufficiently prove Jasim-ud-din to be the man qualified above others for teaching us Bengali native life and rural folklore.

* * *

XII. The Late Mr. D. K. Roy

A fatal air tragedy, perhaps the worst that has happened in India, was enacted at the Dum Dum Aerodrome on the 28th April last. Mr. Devkumar Roy, B.Sc., was one of the four unfortunate victims. Of the two Gypsy Moth planes that were involved in the crash one was being piloted by Mr. Roy, who was a member of the Bengal Flying Club.

The only surviving son of the late Mr. D. C. Roy of the Bengal Judicial Service, Mr. Roy after having passed the B.Sc. examination of this University went to England in 1928 to qualify himself as a Mechanical Engineer. He took the Diploma in Mechanical Engineering from the University of Bristol when he was attracted to the study of Aeronautics. In 1932 he entered the Bristol Airport and within a year secured an English 'A' Licence. He was under training for a 'B' License when his father suddenly died. In his anxiety to finish his studies abroad, Mr. Roy made a determined effort to hurry through his course with the unfortunate result that he had a crash at the Croydon Aerodrome on the night of 13th November, 1933, which confined him in hospital for more than four months. He returned home nine months ago, and with a view to finish his training in Aeronautics got himself admitted into the Bengal Flying Club to qualify for the 'B' licence. This University awarded him a special scholarship of Rs. 1,500 to enable him to complete his course. But his end was so sudden that he could not avail himself of the full benefit of his scholarship. A promising career has been most cruelly cut short and the calamity is as pathetic as it is shocking. Our grief is too profound for words and we know not how to commiserate Mr. Roy's widowed mother in her sorest affliction.

NOTIFICATION

Imperial Record Department

The Keeper of the Records of the Government of India has issued the following rules relating to access of the public to the Records of the Government of India. These rules, it should be noted, *are applicable only to cases where documents are required for bonâ fide historical research.*

1. The Record Office is open daily except on Sundays and other holidays a list of which shall be put up in the Visitors, Room.

2. The hours of admission shall be from 10-30 A. M. to 4-30 P. M. on all days except Saturdays and from 10-30 A. M. to 2 P.M. on Saturdays.

3. Persons desiring to examine the records of the Government of India shall apply in writing to the Keeper of the Records (3, Government Place, West, Calcutta), stating their office, profession, titles or other qualifications, and the object for which they wish to examine them.

4. All applications shall be disposed of by the Keeper of the Records in accordance with the rules drawn up from time to time by the Departments to which the records belong. In the case of records belonging to the Army, Finance, Foreign and Political and Legislative Departments the Keeper is required to make a reference to those Departments.

5. Government reserve to themselves the right to refuse any application or to accept it with such modifications as they consider necessary.

6. Permission to inspect the records shall remain valid only for two months from the date on which it is granted. If the permission is not availed of or if the inspection of records is not completed within this period, a further application shall be necessary for permission to inspect or continue to inspect the records as the case may be. All applications made under this rule shall be disposed of by the Keeper of the Records unless he thinks it necessary to refer any particular case to the Depatrment concerned.

7. Records may be inspected only within the Record Office and in the presence of a member of the supervisory staff. In any particular case the Keeper of the Records may impose such further conditions as he deems necessary to ensure the preservation and proper treatment of records.

8. Copies or extracts from the records shall not be taken out of the office building, nor shall any use be made of the information gained from the records without the permission of the Keeper of the Records, who may, if necessary, refer the matter to the Departments concerned.

9. Persons not desiring or unable to examine the records themselves may apply for a search to be made at their cost to the Keeper of the Records, who may, if possible, arrange for the search to be undertaken either by the Assistants of the Imperial Record Department or by some other reliable person.

10. Typed copies of documents may be obtained from the Record Office with the sanction of the Keeper of the Records on payment at the rate of one anna for every 50 words.

11. No volume or paper shall be delivered to any persons using the Record Office until he has signed a receipt for the same. Record shall be given back to the Assistant-in-Charge as soon as they are no longer required and the receipt shall then be returned.

12. No person may have more than five ' original consultations ' or two volumes out at one time. Documents in a fragile condition shall be handed over singly or subject to such conditions as the Keeper of the Records may deem necessary for their safety.

13. Large folio volumes shall be placed on book-rests and handled as little as possible.

14. No person shall lean on any of the documents, or put one document on top of another or place upon them the paper on which he is writing.

15. No mark of any description shall be made on any record.

16. With a view to prevent ink being spilt on records the use of an inkstand shall not be allowed. If the volumes or documents can be placed on book-rests a fountain pen may be

used for the purpose of taking notes or extracts; in all other cases notes or extracts shall be taken in pencil.

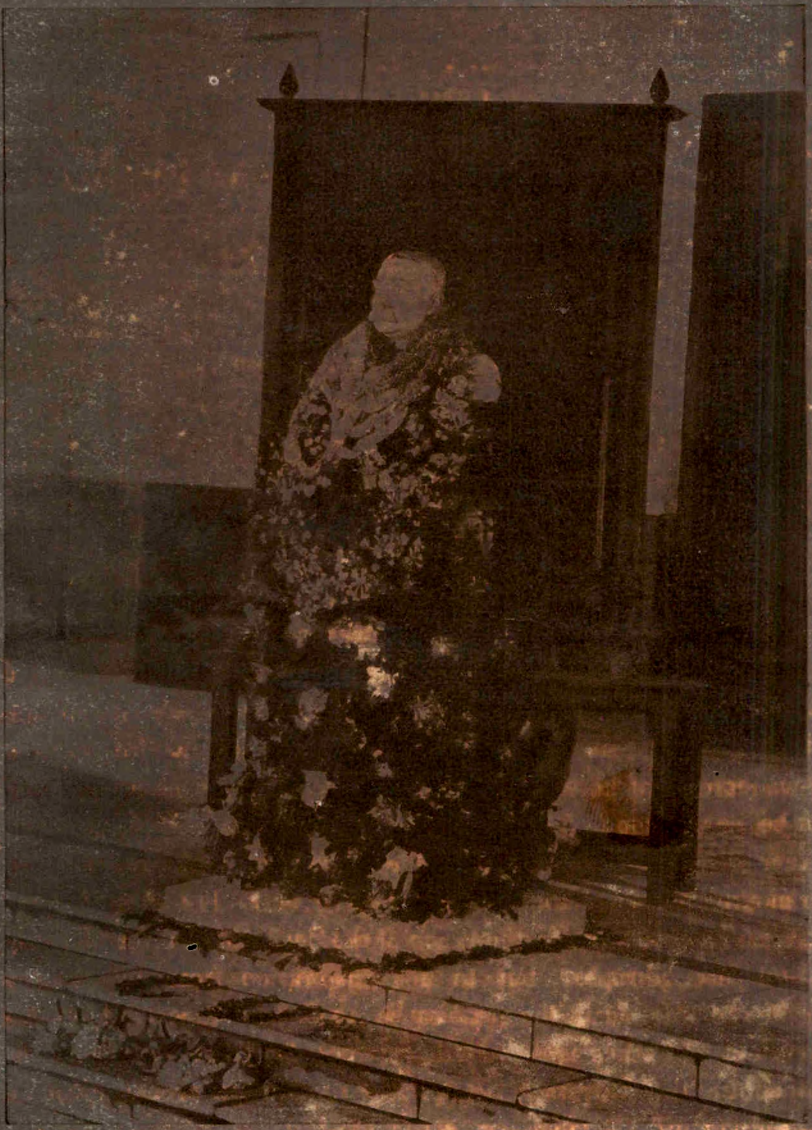
17. All copies, extracts and notes must be made in a legible manner. In cases where they are difficult to read the Keeper of the Records will get them typed at the cost of the persons concerned either for submission to the Departments of the Government of India or for his own inspection, as the case may be.

18. Tracings of signatures and drawings may be made only with the permission of the Keeper of the Records and subject to such conditions as he may impose. Permission shall not be given if it appears to the Keeper of the Records that the process of tracing is likely to damage the document.

19. Any person who uses the records for purposes of historical research and publishes works based on those records shall deposit in the Record Department one copy of each of the works immediately after publication.

20. No person may chew *pan* or other like substance while working in the Record Office, nor may he place any articles of food on tables meant to be used for keeping records, documents or other papers.

21. Smoking is strictly prohibited in the Record rooms.



SIR ASUTOSH MOOKERJEE
ELEVENTH DEATH ANNIVERSARY
25th May, 1935

CALCUTTA LIBRARY
Sec. No.......
Book No.......

THE
CALCUTTA REVIEW
JUNE, 1935

THE 25TH OF MAY

PROF. SURENDRANATH SEN, M.A., PH.D. (CAL.), B.LITT. (OXON.)
Sir Asutosh Professor of History, Calcutta University.

THIS day eleven years ago passed away Sir Asutosh Mookerjee. Eleven years form no small fraction of the brief span of life allotted to mortals. Yet the grief is as poignant, tears are as spontaneous, the sense of loss is as keen to-day as on that fateful morning when we learnt that he was no more. In life he was a hero, in death he has become a cult.

Year after year we assemble in the University which he built up, not to mourn his loss, for to most of us he is not lost so long as his ideal abides, nor to pray for the peace of the departed soul for he never craved for peace or repose, but to seek inspiration from his memory and to invoke his aid in the great cause that he bequeathed to his countrymen. In other ages and other climes he might have been the patron saint of the University, to the posterity he will probably remain an abstraction and a symbol.

When History appraises his worth he will in all certainty be ranked with the greatest men of all ages and countries ; yet he did not lead his comrades from victory to victory like Alexander or Napoleon, he did not preach a new gospel like the Buddha and Christ, he did not unravel the mysteries of Nature like Galileo or Newton, he did not combat the unseen enemies of humankind like Pasteur and

Lister, but he did more for the all-round progress of his country and countrymen than any of his contemporaries.

He possessed exactly those rare virtues which a dependent country demands of its leaders. Vivid imagination with hard logic, robust optimism with a practical sense of realities, burning idealism with keen common sense, gigantic intellect with superhuman industry, towering ambition with rare selflessness—all these varying qualities held together in Sir Asutosh in an uncommon combination of which History offers but few examples. Imagine Bismarck and Henry Ford, Faraday and Carnegie, Cavour and Garibaldi, all done into one. It may be an abstraction but Sir Asutosh Mookerjee was nearer it than anybody else.

Head and shoulders above his contemporaries he did not keep aloof from the common crowd and seek that solitude and isolation which was his by right. The timid youth found in him an unfailing friend and munificent patron, his heart overflowed with the milk of human kindness and his sunny smile never failed to strike a kindred chord in his numerous admirers and protégés. An ardent patriot he strove his best for the future glory of his motherland, he gloried in the great achievements of his progenitors but he would not break his heart over the present misfortunes of his country. He was the idol of the youth, for his unerring eyes steadily looked forward, his commanding fingers always pointed to the future, he refused to quit the path he had chalked out for himself ; undaunted by official frowns, undismayed by unforeseen dangers, he pursued his solitary course and confidently beckoned his youthful comrades to follow.

Of unfriendly critics there was no lack. An architect has to demolish before he can build and Sir Asutosh in his eventful career of reform and reconstruction trod on the corns of many and unwittingly offended old prejudices and academic superstitions. But the tongue of calumny is now stilled for ever. While the critics and their hair-splitting logic command no hearing, Sir Asutosh has been hailed as an epoch-maker by a world-famed western savant. To him belongs the unique glory of combining all that is best in East and West and while his mortal remains have been mingled in the dust of his adored motherland, the sacred fire that he lighted still burns unflickering and bright. It is for us his countrymen to keep it alive and complete his unfinished work.

Calcutta.

INDIVIDUALISM IN RELIGIOUS THOUGHT IN THE PLAYS OF IBSEN AND BERNARD SHAW

FREDERIC T. WOOD, D.LITT.

I

AMONG theologians much controversy has of late centred around the question of the authority of the church. On the one hand we find the orthodox Church claiming supernatural power, given it by its founder and from him transmitted through an apostolic succession, while on the other hand are ranged the free-thinkers, who declare that in questions of religion and morality no authority can exist outside the conscience and the mind of the individual. This does not mean, of course, that these free-thinkers deny the existence of God, as some of the more orthodox would have us suppose; rather it implies that they believe Him to be very nigh unto us, so nigh, in fact, that he constantly makes his presence felt in our daily life, and in times of crisis and difficulty speaks to us directly, having no need of an intermediary in the shape of a church or any kindred institution. In other words, the voice of conscience is the voice of God. Now those who take up this position are constantly charged by the orthodox with inconsistency, for while they deny one infallible authority, it is alleged, they set up another, and a more dangerous, in its place; and if the voice of conscience is the voice of God, then there can be no such thing as a dilemma between right and wrong conduct in any set of circumstances, for all we need do is to act as our conscience directs us. But there is a fallacy in this argument. Conscience does not tell us how to act; it merely tells us the motives which should guide our actions. The best way of putting our motive into effect is a separate problem altogether, and is on the intellectual, not on the moral plane. So the whole point at issue between the individualist and the orthodox Churchman resolves itself into this: is man essentially a moral and religious being, or is morality something alien to his nature, which he can only understand when it is transmitted and interpreted by the Church, the priest or the Scriptures? In this controversy, as in most others, the drama has played its part, and in most cases it has declared, with no uncertain voice, for individualism.

We may take Ibsen as our starting point. If we examine Ibsen's plays carefully, we shall find that in essence they all centre around the theme of the struggle between the individual and society, society representing the voice of self-constituted if somewhat arbitrary authority. Of course, it is true that they were actually directed against a rather narrow Norwegian bourgeois society of the middle and late nineteenth century; but even so, they involve a problem of much wider import. Man is a social animal; without some form of communal life self-development is impossible for him; hence the existence of "society." Now obviously, since man is a spiritual being, and since at least one of the objects of life is the manifestation of this spirituality through character and personality, the purpose of society should be to encourage the self-expression and the independence, as well as the intellectual freedom, of the individual. But unfortunately we find that only too often the reverse is the case. Society sets up laws of its own, which it is loath to change ; it constitutes itself a censor of manners and ideas, assumes a pose of infallibility, and tells the individual that he must sink his private opinions, especially if they happen to be unorthodox, and while he is in Rome must not only do as Rome does, but think as Rome thinks. In other words, it becomes a mighty, overpowering, impersonal force, the tendency of which is to stamp out rather than to encourage individuality. To Ibsen such a state of affairs is intolerable, for not only is it degrading to the individual; it is definitely irreligious. It not only sets a very low worth on the human soul, but it stifles that truth which alone can come from free inquiry, and in the long run it must of necessity lead to intellectual hypocrisy. Accordingly, as we have seen already, we find two dicta constantly repeated throughout Ibsen's plays, dicta which sum up the whole import of the author's philosophy. The first is this: *The strongest man is he who stands alone* and the second is like unto it: *The minority is always in the right.* They, for Ibsen, are the whole of the Law and the Prophets. This great founder of the modern drama, then, regards the inner life of man as supremely important, and in this belief he dedicates his powers to preaching truth to the inner self. With Jesus and other great teachers he told men that the Kingdom of God was within them, and that therefore in questions of religion, morality and ethics there was no authority higher than conscience: they must obey the inner light.

I have often examined *Brand* and *Rosmersholm* as plays symbolic of the revolt against convention, but they are equally representative of the conflict between authority and individualism, or private judgment. Brand is just one of those men who are strong enough to stand alone ; and as for John Rosmer, as soon as he turns from an intellectual hypocrite (or shall we say, coward ?) to an avowed and fearless free-thinker, he is born again. Here, says Ibsen, are the true men of God, the saviours of the world, who will stand up fearlessly in the face of a hostile people, cling tenaciously to the truth that is in them, and battle to death for what their conscience tells them is a righteous cause. Such a one was Jesus of Nazereth, such were the early Prophets, and such are the witnesses to the Spirit which arise in every age. Yes, Jesus was *a* son of God, but not *the* son of God, and when he died he had but begun a great work which it was for others to finish. But let us rest assured of this ; that it is only the man who has complete individuality and can stand alone that is capable of finishing it and so changing the world. Given such men, earth may rid itself of many of its evils, wrong may vanish, and the reign of Love become an accomplished fact. In such a strain speaks Caesar Julian, converted by the zealous Maximus.

> "In each successive generation there has been one soul wherein the pure Adam was born again; he was strong in Moses the lawgiver; in the Macedonian Alexander he had power to subdue the world; he was nigh perfect in Jesus of Nazareth......
>
> You call yourselves believers, and yet you have so little faith in miraculous revelation. Wait, wait—you shall see; the Bride shall surely be given me, and then hand in hand will we go forth to the east where some say that Helios is born. We will hide ourselves in the solitudes, as the Godhead hides itself, seek out the groves on the banks of Euphrates, find it and there—Oh glory of glories ! thence shall a new race, perfect in beauty and in balance go forth over the earth; there, ye book-worshipping doubters, shall the empire of the Spirit be founded !" [1]

Ibsen was an uncompromising individualist; that is apparent not only from his plays but from his correspondence. Yet he was not blind to the dangers of that type of so-called individualism which is often no more than fanaticism. Even in *Brand*, where he intends us to admire the courage and perseverance of the hero, he does not disguise the hardships which that perseverance imposes upon others who are too weak to bear it ; nor does he minimise the callousness to that suffering which Brand's own stern creed induces in his mind. In fact, *Brand* is an outstanding example of that very distinction between conscience and intellect to which reference has been made above, and it is in this light, I think, that Ibsen meant us to view the play. The hero's conscience tells him quite plainly on what motive he should act, and no one can take exception to the principle which he makes the guiding rule of his life " that which thou art, be it wholly." But the moral issue decided, next comes the intellectual problem ; how is Brand to translate his principle into action ? And it is there that he misjudges : for though there is an absolute principle of right and wrong, there is no absolute principle of right and wrong conduct. It varies with circumstances, and Brand fails to recognise this, with the result that he is driven by a headstrong will into just that course of fatal and cruel consistency which Emerson so much deplored.

---

[1] *Emperor and Galilean*, Part I, Act III.

But for the greatest modern play upon this question of authority and private judgment in matters of religion we had turn to Bernard Shaw's *Saint Joan,* where the two come into sharp conflict. Joan believes firmly in her "voices" ; she believes, that is to say, that God speaks to her directly "through the imagination" as she expresses it.

" How do you know that you are right ? " the Archbishop asks her.

> *Joan* : I always know. My voice......
>
> *Charles* : Oh ! your voices, your voices. Why don't the voices come to me? I am king, not you.
>
> *Joan* : They do come to you, but you do not hear them. You have not sat in the fields in the evening listening for them. When the angelus rings, you cross yourself and have done with it; but if you prayed from your heart and listened to the thrilling of the bells in the air after they stop ringing, you would hear the voices as well as I do. "

This may be the pronouncement of a simple country maiden, but is probably the most direct statement of belief in direct communication with God that is to be found anywhere in the modern drama; and it is all the more effective because it is set against the teaching of the orthodox Church. Joan is essentially and profoundly religious: this fact Mr. Shaw is careful to stress repeatedly. Always she describes herself as a faithful daughter of the Church, but her simple mind cannot reconcile the idea of God's Church with the arrogant claim of infallibility which it puts forward. To her the position is this : the Church exists not for its own sake, but to work the will of God upon earth ; if, therefore, I obey the messages which God sends me, am I not a true daughter of the Church ? So the trial scene, the climax of the whole play, resolves itself into a clash between authority and private judgment. The ecclesiastical position has been stated quite clearly and quite fairly, by Mr. Shaw. The priesthood has been endowed with a supernatural gift, these clerics claim, and it is for it, and it only, to interpret the will of God. But Joan can see a position where she would have to decide between God and the Church.

> *Ladvenu* : Do you not believe that you are subject to the Church of God on earth ?
>
> *Joan* : Yes. When have I ever denied it ?
>
> *Ladvenu* : Good ! That means, does it not, that you are subject to our Lord the Pope, to the cardinals, the archbishops and the bishops, for whom his Lordship stands here to day ?
>
> *Joan* : God must be served first.
>
> *D'Estivet* : Then your voices command you not to submit yourself to the Church militant ?
>
> *Joan* : My voices do not tell me to disobey the Church, but God must be served first.
>
> *Cauchon* : And you, and not the Church, are to be the judge ?
>
> *Joan* : What other judgment can I judge by but my own ?

It is not difficult to imagine that the Archbishop and his ecclesiastical brethren were genuinely shocked at hearing such a bold declaration, for if carried to its logical conclusion it would have far-reaching effects. It might even mean the rejection of the divinity of Jesus, of the belief in the Apostolic Succession, and of many other dogmas ; and then the authority of the Church......

Joan is burned, but as Ladvenu declares, her death is not the end, but the beginning. The epilogue, with the return of Joan, shows the triumph of individualism and private judgment. "My sword shall conquer yet," she declares, "the sword that never struck a blow. Though men destroy my body, yet in my soul I have seen God." And as the curtain falls she utters the concluding words: "O God that madest this beautiful earth, when will it be ready to receive thy saints ? How long, O Lord, how long ? Gradually the mind of the human race is becoming emancipated ; but there is need of many more Joans yet.

II

In his book *Religious Perplexities* Dr. L. P. Jacks makes the following statement:

> "All religious testimony, so far as I can interpret its meaning, converges towards a single point, namely this. There is that in the world, call it what you will, which responds to the confidence of those who trust it, declaring itself to them as a fellow-worker in the pursuit of eternal values, meeting their loyalty to it with reciprocal loyalty to them, and coming in at critical moments when the need of its sympathy is greatest; the conclusion being that wherever there is a soul in darkness, obstruction or misery, there also is a power which can help, deliver, illuminate and gladden that soul. This is the Helper of men, sharing their business as creators of value nearest at hand when the worst has to be encountered; the companion of the brave, the upholder of the loyal, the friend of the lover, the healer of the broken, the joy of the victorious—the God who is Spirit, the God who is Love."

Of course, the orthodox Churchman would probably agrue that this was all a vague kind of speculation, and certainly too abstract to be called a God. And it is indeed a different kind of God from that which the churches have preached for so many years; but it is nevertheless the God of many modern dramatists. It is a broad definition, whereas the tendency in the past has always been to give a narrow definition, to try and limit God to a kind of superman, or something of a tyrant, who doles out rewards to his favourites and punishments to those who have offended him. But modern thought takes a more liberal view, and the drama, as we have seen already, is usually in the forefront of thought.

But not only has the conception of God undergone a transformation; the conception of man and his relation to the Divine Spirit has also changed. In most of the older drama it was taken for granted that man was a child of sin, that his nature was hopelessly corrupt, and that it was only by some miraculous interposition, or by the special grace of God, that he was able to do any good at all. Modern drama, on the other hand, is founded on the belief in the essential goodness and purity of the human heart, and this it is which marks it out as distinct from the drama of any other period. It is a drama of hope, because, although it does not shut its eyes to the sordidness which can be seen all around us, it sees in humanity the possibilities of great achievement and of spiritual growth, with a will towards Right and Justice which finally must stamp out all that is morally corrupt. Modern dramatists, that is to say, look for evidence of God in the human heart.

Something of this doctrine of the immanence of the Divine Spirit appears in as early a play as Ibsen's *Emperor and Galilean,* to which several references have already been made in other connections. In the fourth act of this piece the Emperor Julian narrates to Nevita a dream which he has had on the previous night, which points out to him the way he must follow in his search for God.

"I dreamed that I saw a child pursued by a rich man who owned countless flocks but despised the worship of the gods. This wicked man exterminated all the child's kindred. But Zeus took pity on the child itself, and held his hand over it. Then I saw the child grow up into a youth under the care of Minerva and Apollo. Further I dreamed that the youth fell asleep upon a stone beneath the open sky. Then Hermes descended to him in the likeness of a young man, and said, "Come I will show thee the way to the abode of the highest god!" So he led the youth to the foot of a very steep mountain. There he left him. Then the youth burst into tears and lamentations, and called with a loud voice upon Zeus. Lo! then Minerva and the Sun-King who rules the earth descended to his side, bore him aloft to the peak of the mountain, and showed him the whole inheritance of his race. But this inheritance was the orb of the earth, from ocean to ocean, and beyond the ocean.

Then they told the youth that all this should belong to him. And therewith they gave him three warnings ; he should not sleep as his race had done, he should not hearken to the counsel of hypocrites, and lastly he should honour as gods those who resemble the gods. "Forget not," they said on leaving him, "that thou hast an immortal soul, and that this thy soul is of divine origin. And if thou follow our counsel thou shalt see our father, and become a god, even as we."

Now this is plainly symbolic, though it is difficult to fix upon the precise interpretation of the symbolism. The inheritance of the race, stretching from ocean to ocean, perhaps represents the extent of human progress and achievement through the ages ; the command not to sleep is probably an injunction to think fearlessly, or a call to intellectual alertness and liberty ; the hypocrites plainly symbolise Ibsen's old bugbear, compromise ; but the most important of the three commandments is the last : "honour as gods those who resemble the gods," for into those few words Ibsen has packed the gist of a large part of modern drama. "Forget not that thou hast an immortal soul, and that this thy soul is of divine origin": that is the belief at the bottom of all Ibsen's plays. Only because he is firmly convinced that the nature of every being is charged with a divine spark, which always urges it in the direction of truth rather than falsehood, of right rather than wrong, of love rather than hatred, does he declare that "the strongest man is he who stands alone," for moral courage can be founded only on the consciousness that however isolated we stand from man, we stand with God, who must finally triumph.

Ibsen, then, affirms the divinity of human nature, and only when man realises this divinity, he tells us, will the race progress as God intends that it shall. Put a low value on man's soul, and he remains at a low moral level, countenancing wars, oppression and injustice; put a high value upon it, and he climbs ever higher and higher, aspiring to something of that divine eminence which he believes to be his ultimate destiny.

Amongst our English dramatists the one writer who has stated the case for the immanence of the Divine Spirit more clearly than any other is George Bernard Shaw. Now, as we have seen already, Mr. Shaw claims for himself absolute intellectual liberty—liberty to believe and liberty to doubt as his reason directs; and as must inevitably be the case when a person sets out in his search for truth free from the tyranny of creeds, conventions and pre-conceived ideas, his religious beliefs are never quite the same for two moments together. In his very early days he seems to doubt the existence of a Higher Intelligence at all. Gradually, however, as we follow the evolution of his mind through play after play, we discern a growing suggestion of some directing force, culminating in the conception of the Life Force of *Man and Superman*. But neither this nor the later *Back to Methuselah* is directly a religious play. The first piece in which Mr. Shaw really comes to grips with religious questions is *The Devil's Disciple* where he launches an attack on the narrow puritanism which pervaded many English homes at that time. This puritanism clung tenaciously to the doctrine of original sin, with its implication that by nature man is not God's but the Devil's disciple. Taking this designation for the hero of his play, Mr. Shaw reveals the irony of the whole position by making the "Devil's disciple" at whom all the clerics and saints look askance, reveal himself in his true colours, a sound-hearted, self-sacrificing, yet unassuming person, who is ready to take upon his shoulders the consequences of another's faults. Good deeds and self-sacrifice, the author tells us, are natural to man, springing as they do from the very foundations of his being, and it quite often happens that the people, apparently the most irreligious, are in reality the most truly good.

The Devil's Disciple centres around the story of how the notorious Richard Dudgeon saves the suspected chaplain, the Reverend Anthony Anderson from the gallows and comes near to being hanged himself in Anderson's stead. Anderson is far from an admirable character; indeed, one feels that the author has made him unnecessarily cowardly and despicable; but this fault, if fault it be, can be excused on the ground that it was probably committed with the intent of showing by contrast the fundamental soundness of Dudgeon's character. The Reverend Mr. Anderson is trying to convert Dudgeon, and for that purpose he invites him to his house to tea. Mrs. Anderson is alone with her guest at the moment, and half jocularly he suggests that they look more like man and wife than a hostess entertaining a disciple of the Devil ; but somehow Mrs. Anderson does not relish being linked in this way with Richard. "I would rather have a husband whom everybody respects," she tells him, "than a ..... ;" and he, divining her thoughts, finishes the sentence for her, adding to it a little of his own philosophy. "Than the Devil's disciple. You are right. But I dare say your love helps him to be a good man, just as your hate helps me to be a bad one." Soon, however, Richard gives proof that he is not so very much worse than the chaplain, for to the lady's horror and astonishment a band of soldiers enters to arrest her husband, and mistaking Richard for that gentleman, apprehends him. Richard goes without a word, and so risks his life for another. The whole position is summed up by Anderson in the final act.

"It is in the hour of trial that a man finds his true profession. This foolish young man (*placing his hand on Richard's shoulder*) boasted himself the Devil's disciple, but when the hour of trial came to him, he found it was his destiny to suffer and be faithful to death. I thought myself a decent minister of the gospel of peace, but when the hour of trial came to me, I found that it was my destiny to be a man of action, and that my place was among the thunder of the captains and the shouting ; so I am starting life at fifty as Captain Anthony Anderson of the Springtown Militia ; and the Devil's disciple will start presently as the Reverend Richard Dudgeon, and wag his paw in my old pulpit." And so the Devil's disciple proves himself a son of God.

The same conception of human nature is embodied once again in *The Showing-up of Blanco Posnet,* though in this case the episode is set on a western ranch, and the hero (using the word both in the accepted modern sense and in the more restricted literary sense) is a common horse-thief. Again, note the irony in the title. A "showing up" usually denotes the revelation of vicious or hypocritical tendencies in the character of a person who appears a model of virtue ; but Blanco's showing up is of the opposite kind. The very man whom everyone regards as a desperate and incorrigible criminal turns out to possess, at the very bottom of his nature, a spark of divine goodness, which blazes up at the most unexpected moment and completely upsets all his calculated wickedness ; and the agency through which he realises the divinity of his own nature is a distressed mother, with a little child at the point of death. Blanco meets them on a lonely moor as he is driving away a stolen horse ; the woman begs him to lend her his beast to ride to the doctor's with her child, and Blanco the desperate, Blanco the incorrigible, who had never known a human impulse before, feels his heart soften and tears come to his eyes. Without a word he hands her the horse and remains gazing abstractedly into space. So preoccupied is he that he does not even notice the approach of the Sheriff's men till they lay hands upon him to arrest him, and then he goes with them without any resistance. The old Blanco Posnet is dead for ever, for as he stood there looking and musing, lost to the whole world, a new light had broken upon him. "When you took me," he asks his accusers at the trial, "did I fight like a thief, or run away like a thief ? Or was there any sign of a horse near me ?"

Strapper : You were looking at the rainbow, like a damned silly fool, instead of keeping your wits about you ; and we stole upon you and had you tight before you could draw a bead on us.

Sheriff : That don't sound like good sense. What would he be looking at a rainbow for?

Blanco : I'll tell you Sheriff. I was looking at it because there was something written on it.

Sheriff : How do you mean, written on it ?

Blanco : The words were " I've got the cinch on you this time, Blanco Posnet." Yes, Sheriff, I saw those words in green on the red streak of the rainbow ; and as I saw them I felt Strapper's grab on my arm and Squinty's on my pistol."

Thus does Blanco at last come to know his real self; but he is not the only one in the play who is shown up in this way. Mr. Shaw's thesis of fundamental human goodness is exemplified in at least two other characters—Feemy Evans and the Sheriff. Feemy is a woman of doubtful reputation who is hired to give false witness against Blanco, and has apparently no scruples about perjuring herself ; but when she hears Blanco's story, even she finds that she can lie no longer, and breaks down in tears, exclaiming:

"O God, I felt the little child's hand on my neck—I can't (*bursting into tears and scolding at the other woman*) It's you with your snivelling face that's put me off it. No, it wasn't him. I only said it out of spite, because he insulted me. May I be struck dead if ever I saw him with the horse !" Blanco, understanding perfectly well what has happened, merely whispers to her, "Softy; cry-baby! Landed like me! Doing what you never intended to do!" As for the Sheriff, he too impressed by the action of the horse-thief whom a few minutes before he was eager to hang even before his guilt had been proved, and after commending his humanity and courage, adjourns the court and takes up a collection for the mother of the dead child.

In this way, then, Mr. Shaw shows the Divine Spirit at work in the life of man, impelling him, sometimes seemingly against his own will, to tread the path of truth and honour ; but a mere dramatic representation is never enough for Mr. Shaw ; he must have the moral of his play expressed plainly and unmistakably in so many words, and in this piece the person whom he chooses to drive that moral home is no other than Blanco himself. The convert's sermon, with which the play concludes, re-iterates in a rough and ready, yet a perfectly sincere manner, the belief in the divinity of human nature and the sanctity of man as instruments for the achievement of a divine purpose.

Blanco : Why did the child die ? Tell me that, if you can. He can't have wanted to kill the child. Why did he make me go so soft on the child if He was going hard on it Himself ? Why should He go hard on the innocent kind and go soft on a rotten thing like me ? Why did I go soft myself ? Why did the Sheriff go so soft ? Why did Feemy go soft ? What's this game that's upset our game ? For, it seems to me that there's two games being played. Our game is a rotten game, that makes me feel I'am dirt, and that you're all as rotten dirt as me. 'Tother game may be a silly game, but 'taint rotten. When the Sheriff played it he stopped being rotten. When Feemy played it the paint nearly dropped off her face. When I played it I cursed myself for a fool; but I lost the rotten feel, all the same.

Elder Daniels : It was the Lord speaking to your soul, Blanco.

Blanco : O yes! You know all about the Lord, don't you ? You're in the Lord's confidence. He would'nt for the world do anything to stock you, would He, Boosy dear ? Yah! What about the croup? It was early days when He made the croup, I guess. It was the best He could think of then; but when it turned out wrong in His hands, He made you and me to fight the croup for Him. You bet He didn't make us for nothing; and He would'nt have made us at all if He could have done His work without us. By gum! that must be what we're for. He'd never have made us to be rotten, drunken blackguards like me and good-for-nothing rips like Feemy. He made me because He had a job for me. He let me run loose till the job was ready, and then I had to come along and do it, hanging or no hanging. And I tell you it did'nt feel rotten; it felt bully, just bully. Anyhow, I got the rotten feeling off me for a minute of my life, and I'll go through fire to get it off me again......No more paths. No more broad and narrow. No more good or bad. There's no good and no bad; but by Jimmy, gents, there's rotten game and there's a great game. I played the rotten game, but the great game was played on me; and now I'm for the great game every time.

AMEN."

The Devil's Disciple and *The Showing-up of Blanco Posnet* are probably the two contributions to modern drama in which this belief in the immanence of God finds the most complete expression ; but in several other of Mr. Shaw's plays we find hints which point in the same direction.[1] *Major Barbara*, for instance, does not take this subject as its central theme, yet in the delineation of the rather ruffianly Bill Walker we discern another Blanco Posnet. Barbara, in spite of family persuasions to the contrary, holds the view that human nature is fundamentally good, and that even the most depraved character will respond to the promptings of conscience, if only his conscience is awakened.

" There are neither good men nor scoundrels," she tells her father. " There are just children of one Father, and the sooner they stop calling one another names, the better......They're all just the same sort of sinners, and there's the same salvation ready for them all."

Bill Walker is something of a materialist as well as a sceptic; because he has never seen his soul he refuses to believe that he has one ; but Barbara is not long in showing him that he has. Bill himself, too, comes to see the reason in her contention, and walks away in silence. And it is just the same with the jovial soldier who appears " straight from Hell " in the epilogue to *Saint Joan* ; even he has redeemed himself, and so earned one day's leave a year, by the performance of a good deed. " I never thought about it," he tells

---

[1] And, of course, also in *The Black Girl's Adventures* where the Black Girl, failing to find satisfaction in any of the deities presented to her by the Bible theology, at last discovers God in her small children and a life of service for others.

Peter Cauchon. "It came natural like. But they scored it up for me." That, Mr. Shaw would have us believe, is how all good deeds (that is, truly good deeds, done with no ulterior motive) come about; they are done "natural like," and though they may appear insignificant at the time, they are scored up by one who takes such trifles into account. Yes, man is primarily spirit, not flesh, and that spirit is of divine origin. That is what Magnus meant in *The Apple Cart* when he declared that no theory which regards man as an India-rubber stamp would ever succeed for long.

> "The old divine theory worked because there is a divine spark in all of us; and the stupidest or worst monarch or minister, if not wholly God, is a bit of a god—an attempt at a good—however little the bit and unsuccessful the attempt. But the India-rubber stamp theory breaks down in every emergency, because no king or minister is the very least bit like a stamp; he is a living soul."

This, after all, must be at the basis of all religion, for the religious sense in the individual depends ultimately upon, and must always come back to, a natural yearning for a better and a higher mode of life; and true worship can be no other than a communion of the spiritual in man with the great forces akin to it in the external world. So, as Mr. Shaw assures us in his preface to *Back to Methuselah*, all reformations in religion are, in a sense, not a step forward but a step backward; the tendency is always to shake off dead creeds and formulae and get back to primal things.

> "Since the discovery of evolution as the method of the Life Force, the religion of metaphysical vitalism has been gaining the definiteness and concreteness needed to make it assimilable by the educated, critical man. But it has always been with us...... Protestantism was a movement towards a light called an inner light, because every man must see it with his own eyes, and not take any priest's word for it. or any church's account of it. In short, there is no question of a new religion, but rather of re-distilling the eternal spirit of religion, and thus extricating it from the sludgy residue of temporalities and legends that are making belief impossible though they are the stock-in-trade of all the churches and all the schools."

Those churchmen (and one does come across such people) who accuse Mr. Shaw of having no religion would do well to ponder over this passage. Of course, if by religion one merely means ritual and creeds, then certainly Mr. Shaw is irreligious. But real religion is much more than this; it is deeper, broader and more vital, and in every clime and every age, through every prophet and every teacher, it has sprung from the same primal impulse.

Sheffield, England.

SOVIET FOREIGN POLICY : OLD AND NEW

DR. MAHMUD HUSAIN
Reader in Modern History, The University, Dacca.

THE ERA OF " NATIONAL-SOCIALISM "

WE have seen how by the end of 1927 Russia had lost all hope of bringing about a world-revolution. In China, in the Islamic countries and in Germany, Russia after having obtained great authority and prestige lost much of what she had gained. Russo-Chinese friendship had turned into bitter enmity. Russian influence in the Islamic countries was on the wane. And Germany had adopted a conciliatory attitude towards the Western countries. Whatever the reasons of Russian failure to sovietise the rest of the world, she was now compelled to abandon her schemes of world-wide revolution. Or at any rate it now became necessary that World-Revolution should be considered as a very remote objective of Russian policy. Russia without denouncing the idea of World-Revolution in so many words, now practically decided to live peacefully along with bourgeois nations.

Stalin now developed his theory of establishing socialism in a separate country. In 1928 came the first Five-Year Plan. Russia now seemed to be anxious to devote all her energies to the fulfilment of the Plan. Among other things it was essential for the success of the Plan that peace should be maintained with the outside world. From this time onwards we are in a period of Russian history in which Russia acts as a truly national state. The Plan necessitated more and more intercourse with the capitalist countries. But what brought Russia still nearer them and what made her a regular and "respectable " member of the international polity were firstly the invasion of Manchuria by Japan (September, 1931) and secondly the coming of Hitler to power in Germany (at the beginning of 1933).

In September 1931 came the Sino-Japanese War. It was no doubt a war, even if it was, and still is, referred to as a " dispute." Despite Japan's membership of the League of Nations, and despite the fact that she was a party to many an important international engagement—such as the League Covenant, the Kellog Pact and the Nine

Power Pact—she actually invaded Chinese territory. Public opinion all the world over was indignant. But Japan stuck to her policy. She conquered Manchuria, and declared it to be an ' independent state.'' It was given the name Manchukuo. The Chinese boy-Emperor Henry Pu Yi who had to abdicate in 1912 became the king of the newly established state. Since then Japan has been the master of Manchuria. She now also possesses the rich province of Jehol. And at the time of writing she is definitely trying to extend her dominion to other Chinese territories, to Mongolia for instance. And there is no doubt that Japan would not hesitate to occupy Russian territories in the Extreme East should opportunity present itself. Russia may be prepared at the present time to recognise Japanese claims in Manchuria, as is shown by Russia's sale to Japan of her share in the Chinese Eastern Railway for less than £10,000,000, and perhaps even in Mongolia, but she would certainly not tolerate any encroachment upon Russian territory. Such a step will undoubtedly result in war between the two countries.

That Japan is preparing for such a war, and that she expects a conflict in Siberia in the not very distant future is evident from the rapid construction of a new railway line in Manchuria, which was opened last year, between Keshang and Sakhalyan. It connects Harbin with the Soviet frontier by a new route. Clearly the line is of great strategic importance. Apart from economic gain—for it opens up a new agricultural region—it connects the new Japanese protectorate with the heart of Siberia by a much shorter route. In case of war with Russia this railway line would enable Japan to transport troops and supplies much more quickly to the Russian frontier. Blagovestchenask is an important Russian military and trade centre and has got a railway which runs into the heart of Siberia. The conquest of this town will enable the Japanese army to cut off all Russian communication with Vladivostok by the Trans-Siberian Railway, and will place the Soviet maritime provinces in the farthest East at the mercy of the Japanese invading army. Many towns are being rapidly founded on the new line. Penshan has already become quite important. Japan intends to build a large aerodrome in this town, for the place happens to be within easy striking distance of Soviet Russia. To-day Japan has got a very large army in Manchukuo. 130,000 Japanese troops, or one-third of the whole national army, are stationed in the new protectorate. Over and above there are 110,000 Manchukuo soldiers, and 12,000 trained " White-guardists," under Japanese command. One should be a great believer in the innocence of man to think that these forces are meant for the maintenance of " domestic peace." Russians are not such optimists !

It is quite understandable that Russia should be alarmed at the Japanese conquest of Manchuria and her probable intentions with regard to Outer Mongolia and Siberia. Russia has to protect 2,000 miles of frontiers from Vanchuli to Vladivostok which directly touch the territory which has now for all practical purposes become a Japanese possession. Besides, this territory projects into the domain of Russia. And Vladivostok, the only important Russian port in the Pacific, is connected with European Russia by means of the Chinese Eastern Railway which passes through Manchuria. True, the Trans-Siberian Railway also connects it with the West, but apart from the fact that this is a much longer route, as compared with the other, the Trans-Siberian Line too very closely skirts the Manchurian frontier and therefore cannot be regarded as immune from Japanese invasion.

The Sino-Japanese War affected Russian policy in two directions. It necessitated a military preparation on the part of Russia for a final settlement with Japan. Secondly there came a remarkable change in Russia's relations with many countries, including the U. S. A. But before we discuss these developments we must take into consideration another event which has so largely determined the attitude of the Continental states towards Russia and Russia's attitude towards them.

Closely following the Sino-Japanese War came the advent of the Nazis to power in Germany. At the end of what has been described as the first period of Soviet foreign policy, *i.e.*, 1927, the relations between Russia and Germany were, though not very, yet quite friendly. And such relations continued until the beginning of 1933 when Hitler became all-powerful in Germany. The Nazis in spite of many a point of resemblance between themselves and the Bolsheviks are enemies of communism and of Russia. Their hostility towards Russia is not wholly due to their hostility towards communism. They stand for a policy of expansion towards the East and therein lies the root of the trouble. Otherwise an understanding between Bolshevism and Nazism would not have been impossible.

Says Hitler in *Mein Kampf*: " We (National-Socialists) stem the Germanic stream towards the south and west of Europe, and turn our eyes eastward. We have finished with the pre-war policy of colonies and trade, and are going over to the land policy of the future. When we talk of new lands in Europe we are bound to think first of Russia and her border states." He claims that " the organised Russian state was not due to any political capacity of the Slav race, but it was a wonderful example of the efficiency of the Germanic element in forming states among inferior races. This Germanic element may now be regarded as entirely wiped out in Russia. The Jew has taken its place." And the character of the Jew, according to the Füehrer is not that of the organiser, but of a " decomposing leaven." Hitler seems to be sure that " the Empire is ripe for a collapse." He abuses the present rulers of Russia, calls them " low blood-stained criminals" and the scum of humanity." He is afraid that Germany is the next great objective of Bolshevism and the " international Jew." (The poor Jew must come in on whatever Hitler might speak or write. Hatred of the Jew is an obsession with him.)

Since Hitler's assumption of power the Socialists and Communists are being ruthlessly persecuted in Germany. This persecution and Hitler's declared desire of expansion towards the East are responsible for a complete estrangement between the two countries. But fortunately for Russia, she is not the only object of Hitler's attack. And those nations which consider themselves to be threatened by the militant Third Reich have lost no time in coming to an understanding with Russia.

The Far Eastern crisis brought Russia and the U.S.A. nearer each other. The U.S.A. was the only Great Power which had consistently refused to recognise the Government of the U.S.S.R. It was regarded as very unlikely that Soviet Russia and the United States, the most prominent representatives of such antagonistic political and economic systems as Capitalism and Communism, would ever come to an understanding. Post-war American Presidents, Wilson, Hardinge, Coolidge and Hoover, all had been opposed to the establishment of diplomatic relations with the U.S.S.R. America refused to recognise the Soviet Government on cultural and religious grounds, which still carry some weight in America. But in the year 1933 the world was not even surprised to find the new President of the U.S.A. taking the initiative in inviting Russia to send over a representative in order to " explore personally all questions outstanding between the two countries." Litvinoff, the Commissar for Foreign Affairs, who is to-day the most influential person in Russia after Stalin, went to

America. Negotiations continued for a few days. The result of these negotiations was that the Soviet Government was recognised by the U.S.A. in November, 1933. President Roosevelt declared that he wished to establish "not merely normal but friendly relations."

The American and other apologists of Roosevelt's policy would make us believe that economic considerations were responsible for this reversal of American policy. But an examination of the economic conditions of both these countries would make it clear that economics has very little, if at all, to do with this rapprochement. America cannot import anything from Russia, for practically all that Russia is in a position to export to America is found in abundance in the U.S.A. If that be the case Russia cannot afford to buy from America either, even if she requires certain goods produced in that country. And had this change in policy been really due to economic considerations the recognition of Russia ought to have come long before 1933. It was not economics, it was politics that determined the policy of the U.S.A. There was now a new and vêry disturbing development in the relations between China and Japan. America could not keep quiet over a development which would in the end mean a powerful blow to her own opportunities in China and which would most certainly increase the power and prestige of her rival in the Pacific. America could now well visualise Japan installed at Vladivostok, controlling the Pacific Ocean. It was not a very happy prospect for America. A Russo-American alliance, it was thought, would prove capable of checking the advance of Japan in China. This seems to be the only reasonable explanation of the change in America's attitude towards Russia. The Japanese Foreign Office described this move as "intensely interesting!"

Another result of the Sino-Japanese conflict was a change for the better in the relations between Russia and China. At the end of 1927 Russian influence in China disappeared altogether. During the four years that followed there was no improvement in these relations. In fact they became worse as a result of the controversy over the Chinese Eastern Railway. In 1929 there arose a serious trouble over the Railway between Soviet Russia and Chang Hsiao-Liang. Soviet troops had to enter Manchuria in order to compel the Manchurian lord to respect the provisions of the Treaty of 1924, providing for the joint ownership of the Railway. But the Sino-Japanese War resulted in a marked improvement in Russo-Chinese relations. China once more resumed diplomatic relations with Soviet Russia towards the end of 1932. This concession on the Chinese side must naturally be attributed to the Japanese policy in Manchuria. China now realised that the Japanese peril was even more formidable than the Bolshevik. The renewal of the Russo-Chinese friendship has come opportunely for both the countries. Japan of course took the news seriously. An official spokesman regarded it as "most unwelcome." He declared that "the elements most disturbing to the peace of the world have now joined hands, and Japan stands squarely against these forces."

What Russian diplomacy could not achieve for five years in spite of constant endeavours was now achieved due to Japan's aggressive policy. To-day not only diplomatic relations have been restored between China and Russia, but the two countries understand each other much better.

Capitalist America recognised the necessity of coming to an understanding with Communist Russia, owing to the ambitions of the Japanese in China. France and her European allies—Poland, Czechoslovakia, Jugoslavia and Rumania—recognised the importance of Russian friendship because of the establishment of the Nazi regime in Germany. And just when Russia was getting nervous at the pace of Japanese advance in Manchuria and Jehol, she was in a position to settle her differences with her neighbours and with France. She concluded a number of pacts of non-aggression. In the month of July 1933 the Western and the Middle Eastern neighbours of the U.S.S.R., namely Estonia, Latvia, Poland, Czechoslovakia, Rumania, Turkey, Persia and Afghanistan, signed pacts of non-aggression. The Soviet Government thus secured the safety of their Western and Middle Eastern frontiers in the event of a war in the Far East, so far as it is at all possible to obtain security by means of pacts and treaties.

The Soviet Pact of July 1933 is meant to "reinforce" peace between the signatories. It secures the singatories against aggression, a term which has been clearly defined. Of all the states that are parties to this pact Russia perhaps felt the greatest difficulty in the case of Rumania. For between Russia and Rumania the question of Bessarabia was still unsettled. Russia, however, by signing this pact virtually gave up her claim over Bessarabia. Poland in spite of this pact must still be regarded as an uncertain factor because of the recent development in her relations with Germany. But the Little Entente are extremely nervous because of the possibility of an Austro-German Union. It was natural that they should welcome an understanding with Russia.

But much more important than these Pacts of non-aggression is the new friendship between Russia and France. Pacts of Non-aggression and Conciliation were concluded between the two countries. All disputes arising between France and the U.S.S.R. which could not be regulated by ordinary diplomatic means were, according to the Conciliation Convention, to be passed to a Conciliation Commission for amicable settlement. And in spite of French official denial it is as certain as anything can be that a regular alliance similar to the pre-War Entente has been concluded. France has forgotten and forgiven the Russian desertion of 1917 and the repudiation of debts by the Soviet Government. In face of the German danger, real and imaginary, France has come to definite understandings with Soviet Russia. The visit of M. Cot, the French Air Minister, and his party of aviation experts and French Air Ministry officials in September 1933, pointed to a new development in Franco-Russian relations. The Russian military and air authorities since then have been seeking technical advice in France, just as in the past they sought this advice in Germany.

Italy was not far behind the Western neighbours of Russia in signing a non-aggression pact with the Soviet Government in September 1933. Italian relations with the Soviet had been on the whole quite good for many years. But still better had been Italy's relations with Germany. Now, however, Hitler's policy with regard to Austria completely disillusioned the Italians about German friendship. Italy, like Russia, therefore had to revise her 'revisionist' policy. The conclusion of the Non-aggression Pact between Fascism and Bolshevism has greatly strengthened Russia's position in Central and Eastern Europe.

The culmination of all these pacts and alliances is Russia's membership of the League of Nations. In September 1934, the Government of Soviet Russia were formally solicited by representatives at Geneva to join the League. On behalf of the Soviet Government the invitation was accepted by Litvinoff. He wrote that his Government was willing to "become a member of the League, occupying therein the place due to itself, and undertaking to observe all the international obligations and decisions binding upon members in conformity with

Article IX of the Covenant." By "the place due to itself" was apparently meant a permanent seat on the Council ! The entry of Russia into the League must be regarded as a triumph for the anti-Nazi coalition. The withdrawal of Germany and Japan from the League was in some measure compensated by Russian entry.

Soviet Russia had consistently refused to enter the League. She always thought that the League was an organisation of the capitalistic and imperialistic powers, Great Britain and France being prominent among them, and the primary purpose of this society was to perpetuate these systems. The other nations regarded Russia as an outcast. Russia was considered to be unworthy for admittance to honourable society. But the circumstances had now changed. Because of the impending danger in the Far East "National-Socialist" Russia thought it advisable to join that very League which she had been so vehemently denouncing from its inception. And because of the German menace other nations also had to revise their opinions about Russia. They now tried their best to bring the outcast into the League of respectable nations.

Through all these pacts and understandings and her entry into the League Russia's diplomatic position has become very strong indeed. But Russia has not wholly depended on diplomatic understandings. Her military preparations in the Far East are advancing with a thoroughness typical of Bolshevist Russia.

Since the Far-Eastern trouble started the Soviet authorities have been trying to improve communications between Western Russia and the Far East. They have also been trying to make their Far Eastern army as self-supporting as possible. A double-track railway communication has already been established between Samara and Karymskaya. The Trans-Siberian line has been repaired and a more efficient system of signalling has been instituted. A second track which is being laid on the Trans-Baikal-Amur-Ussari line is nearing completion.

Moreover, Siberia and the Far Eastern possessions of Russia are being systematically colonised. They are being freed of "undesirable" elements. Settlers are being imported from Western Russia. As a result of the extraordinary privileges that are granted to them many Russians find it more convenient to settle there. Agriculture is receiving the attention that is its due. And new industries are being established. The Soviet authorities believe, not without reason, that in the event of war it will be possible to support the Far Eastern army by the supplies from Siberia and Far East.

The total strength of the Far Eastern army is estimated at 150,000 men. Special attention is being bestowed on the construction of aeroplane bases. Irkutsk is an important example. About four hundred aeroplanes are there, out of which fifty are said to be heavy bombers. Chemical works have been started at Kamerovo to produce poison-gas and other war-chemicals. All these measures clearly show that Russia is preparing for the coming struggle.

Russia seems to be anxious to avoid a conflict, as is evident by her attitude with regard to Manchuria and Bessarabia. She would have war neither in the East nor in the West. It does not mean that she values peace more than war. But her economic programme in order to be fully realised requires a long period of peace and tranquillity. In fact a great war involving Russia may mean the end of the Communist experiment in that country. But Russia feels she will not be allowed to live peacefully. Japan will strike before long. Germany may utilise this opportunity to realise her dream of expansion towards the East. This Russia must resist. In view of this danger she has tried to make herself impregnable by means of political understandings and pacts of non-aggression on the one hand and far-reaching preparations for war on the other.

Dacca. (*Concluded*)

ARTS AND CRAFTS OF INDIA

ASITKUMAR HALDAR
Principal, Government School of Arts, Lucknow.

LET me, first of all, try to remove a few misunderstandings about art that prevail in the minds of our people. I shall then proceed to analyse the causes which were responsible for the spread of our art-culture among our people in earlier times and the reasons for its decay in modern times. The first confusion is about the words "arts and crafts." There is very little difference in the significance of the words "Arts" and "arts and crafts." "Arts and crafts" is a phrase which includes the arts of design and of handicrafts—all those arts which "go to the making of house beautiful." The phrase had its origin in the revival of arts and handicrafts which began about 1875 in Europe. In England specially the growth of the factory system with its specialized functions for each workman had almost destroyed the feeling for art among workmen. Hence, the movement was started by William Morris to rescue public taste from cheap imitation of foreign models, to encourage handicrafts and to raise them to their rightful position in the category of fine arts. It was in his hand that plastic art revived in its former glory. His conviction may thus be quoted in his own language:

> " What I mean by art is some creation of man which appeals to his emotions and his intellect by means of his senses.
>
> " We have two kinds of art: one of them would exist even if men had no needs, but such as are essentially spiritual, and only accidentally material or bodily. The other kind, called into existence by material needs, is bound no less to recognise the aspirations of the soul and receive the impress of its striving towards perfection.
>
> " Not only is it possible to make the matters needful to our daily life works of art, but there is something wrong in the civilisation which does not do this; if our houses, our clothes, our household furniture and utensils are not works of art, they are either wretched makeshifts, or what is worse, degrading shams of better things."

The truth underlying his conviction is not to be understood with reference to William Morris's country only. It might equally be applied to any other country's art, particularly to India, where for very many reasons the artistic conscience of the people has degenerated, Thus the word " art " in a broad sense of the term now refers to anything which is not an immediate product of nature, but artificial and made by the aid of human dexterity. By " arts " we also mean those phases of human activity which result from human skill. Thus it is only for the sake of convenience that art is classified into useful or applied arts on the one hand and fine arts on the other. The latter embrace painting, sculpture, architecture and music, and, according to some, even poetry. Pottery, brasswork, silverwork are classified as useful or applied arts. These latter could be practised by anyone who had hereditary skill and acquired the necessary talents or the requisite training. In handicraft, however clever the craftsman may be, it is absolutely impossible for him to manufacture two articles identically alike. This is one of the reasons why artistic handicraft is also classed as fine art by connoisseurs.

Be it noted that in India aesthetic arts embrace 64 kinds of human skill and aesthetic achievements, including weaving, woodwork, metal work and the like. But these are the products of manual crafts and not of mechanical devices, for the simple reason that they were not then invented. In the present condition of this machine-ridden world, handicrafts are fast losing their ground in India and abroad.

Art, as has already been said, can be aesthetically divided into groups, but it has been usually partitioned as graphic art, *i.e.*, fine art and plastic art, *i.e.*, arts and crafts. But it is not possible even then to think of them apart. A piece of work should have design and aesthetic appeal, without which it can have commercial value, but no intrinsic value as art. If the design and aesthetic appeal are taken out of it, the term art-ware cannot be applied. And design and aesthetic appeal are the very essence of fine art. Similarly an artist who has devoted his life to only painting pictures cannot be blind to the beauties of objects of high craftsmanship. Moreover, no artist would care to see his work placed in such material surroundings as do not frame the picture properly. Even a picture or a sculpture must needs be supported by crafts.

This close dependence between crafts and fine arts is as old as society. In the pre-historic ages, the primitives had also thought of beautifying their surroundings and household objects. Primitive people dwelling in caves and natural surroundings had to struggle hard for their existence, and they found recreation in beautifying their cave-dwellings by painting, on their walls, scenes of their daily search for food and shelter. That is why we find in ancient caves in Spain and in India wild hunting scenes. They even used to tattoo their body to decorate themselves. The human instinct for self-adornment was responsible for discovering ornaments in crude forms of beads and stones which developed into fine jewelleries of the day. Later on, probably, these primitive men attached other significance to these ornaments and used them as symbols in their rituals. But, originally, it may be asserted that these craft-objects were vehicles of aesthetic satisfaction. The sense of beauty thus achieved in the bygone days can be traced in the works of art found in Egypt, Babylonia and Mahenjo-Daro and Harappa in India. In such practical objects as ancient flints we notice all kinds of decorations, and the difficulty of engraving them on hard stone in those days can better be imagined than described. In Mahenjo-Daro we find well-cut beads and ornaments the workmanship of which still puzzle the modern man. Those ancient art-relics reveal to us the real urge for creation and dynamic rhythm, which is sadly lacking in so-called great achievements of art. Those primitives had no civilization worth speaking of, and yet we find expressions of art-culture in their crude handiwork. No distinction between Fine Art and Crafts was then thought of.

The process of the development of the human mind could be traced through these relics of ancient arts and crafts. Thus a broken pitcher found in an ancient site would tell a long tale of the ancient thought and culture of a people. For instance, pottery is one of the most ancient handicrafts in the world and its evolution traces the evolution or the progress of the whole human civilization. The crude beginning of earthen jars which we find among the primitives gradually took shape as glazed ones in Egypt, Persia and finally reached its perfection as fine porcelain in China which can be rightly classed as fine art-ware. Originally porcelain was made in China and then it found its way through Persia to the different parts of the world. It was a great discipline for other peoples to copy them and many devoted their lives to achieve perfection in that art, with the result that porcelain-ware became so cheap as to find itself in every household. Thus the natural evolution of only a useful object, *i.e.*, a craft-product ended in a perfect Fine Art.

The second confusion is about the origins of our indigenous art-forms. There is an idea current among our people that all such origins are native to the soil. But this is falsified by the history of India. Many nations were attracted by the magnificence and wealth of India; Huns, Greeks and other foreigners attacked India several times with the result that there was a constant intermixture of foreign culture, tradition and ideas. India imbibed various cultures particularly new ideas about arts and crafts. So the history of Indian arts and crafts is a history of the intermixture of artistic achievements of various countries. Exchange of foreign art-ware with India had become so common that it is now difficult to distinguish the peculiarly Indian elements in any ancient art work. It is widely held that from very ancient times foreigners came from Asia Minor to India for trade and commerce and used to exchange goods and commodities in Egypt and Persia. The origins of inlay work on ivory, gold, silver, etc., or Damascene work of Northern India are still in the dark. It is difficult to state whether they were invented in India in ancient times or in the mediaeval period or whether we got them as a result of association with foreigners in some distant prehistoric times. Similar is the case with the art of printing on cloths or filigree works.

Such exchange of art culture has happened practically in all countries all over the world. Early European art was obviously influenced by the Egyptian, and Persian and European scholars themselves acknowledge the debt. To-day also we find Chinese and Japanese influence in the decoration of houses in Europe. The easy and simple house decoration and furniture of Japan is easily traceable in a modern style of European home. Similarly in the period when Buddhism was expanding beyond the frontiers of India we clearly find traces of Indian culture and art in Central Asia, China and Japan. Chinese contribution in Persian art is similarly traceable. It is thus very difficult to estimate a nation's contribution to another in the development and gradual evolution of its civilization, art and culture. One can never say to what extent one nation is indebted to another.

Yet we must not think of intermixture of traditions as the only process of development in Indian art. It is certain that a piece of art-work for a particular branch of art might have come from any country, but finally it must needs take to the native forms. Thus it is through adaptation by the native talents to the local motifs and designs that culture and art are nationalized. This association with foreign culture, tradition and interchange of ideas since time immemorial seems to be a plausible reason for the wonderful variety in Indian arts and crafts. Art cannot be confined within the boundaries of a country.

Apart from traditions and motifs which can be foreign or national, Nature to which the artist refers is certainly indigenous, and the artist and the designer must take clue from the nature of their own native soil.

One may try to examine the conditions which rendered it possible for art to be appreciated by our people even when they were not educated in the present sense of the term. Machinery and quick transport were unknown in olden times. This led to limited markets. The famous muslin, brocade, ivory work, etc., of India thus retained their appeal and were thus appreciated both in India and abroad. We know from history that European statesmen and economists were alarmed by the enormous transhipment of their gold to India in exchange for Indian art-wares. India's geographical situation was not clearly known to the Western world in those days and it was these art-wares that offered them a glimpse of India thousands of miles away.

Moreover, the Indian village organization was highly favourable to the development of arts and crafts. Before the advent of machine-made products each Indian village was a self-sufficient economic unit. The villagers produced everything that they had need of, according to the economic organization of such villages ; each worker received remuneration in grain. Naturally the village artists and craftsmen had no anxieties for their living, for the village system made sufficient provision for it. In exchange for their art-ware and commodities of general requirement, they enjoyed rent-free lands or other remunerations from their peasant customers. The design and shape of commodities produced by these people depended not only upon the social customs and traditions of the village, but were also determined by religious conventions. Copper, brass and silver pots for marriage gifts were designed and executed according to the standard models definitely laid down by religious dogmas for such occasions. In rural areas there were different localties for different kinds of artists and craftsmen, for example, copper-smiths, braziers, weavers, etc. Similar was the organization in towns and cities.

It was also the custom among the rich to call the craftsmen and artists in their own houses and to get their artistic wares executed under their own supervision. Sometimes such patrons would even suggest changes to the artists in standard models and designs. Thus the artizans were supplied with delicate and beautiful designs and so deviation from the usual course was possible.

It is well known that Akbar directed the whole construction of his palace and adjoining garden to the minutest details. He took great delight in spending his leisure hours with the artists, while they were at work. Shah Jehan had the famous Taj Mahal executed under his direct supervision. It was this great interest in arts of the Moguls which excited the admiration of the foreign merchants and ambassadors. We know much about Indian arts and artists of the Mogul period from contemporary European travellers. Bernier's account of 1656 throws much light on the subject. There was a particular day when the Emperor used to sit in *Dewan-i-Khas* with his lords and Umrahs for the selection of the best foreign art-wares. Various kinds of articles from various parts of the worlds were brought before him. If perchance he took fancy to a certain piece of art-ware, he would ask the local artists to make a similar one. Thus there was a constant flow and intermixture of foreign art with Indian art during the Mogul period. In a fusion of culture like this much that was bad was also copied. Moreover, every year there used to be a *Nau-Roza* fair to celebrate the new year festival in which craftsmen and artists used to bring their art-wares for sale before the Emperor. There was thus an active royal interest in the progress of arts and crafts which naturally helped and stimulated the artists. It has become proverbial to speak of the exquisitely fine workmanship of Shah Jehan's Peacock Throne. An artist if he could attract royal notice for his works, would get *Jagirs* and monthly allowances for his family which would be transmitted from generation to generation. Thus the hereditary and class artists were patronized as in Hindu times. The system was very helpful to the growth of arts and crafts as it became a family profession for generations, with the result that such artists attained a very high degree of specialization and perfection.

Apart from direct patronage and other kinds of support, the artists primarily get inspiration for their design from Nature and secondarily from national culture and tradition. Nature, indeed, supplies the inspiration for the conception of design, for an artist always tries to imbibe all that is beautiful, grand and noble in Nature, he makes them his very own, and then reshapes and remodels their expression in his own creation. This is the joy of creation, which is another explanation for the transformation in the artist's imagination of natural objects, sometimes beyond recognition.

I shall now give certain illustrations which will show the diffusion of motifs among nations, their dependence upon local environment and traditions. They will also indicate the transformation that occurs in their process of operation. In ancient India people conceived the world in terms of a lotus. Artists have given different interpretations of this lotus motif and have given expression to it in innumerable modes and fashions in their creation. The numerous forms and designs of the lotus have found their way into places like Java, Bali, Cambodia, Siam, where Indian culture and art have found admission. Even now in the pottery of the above-mentioned places we find a variety of lotus designs. Similarly we find an abundant variety in the shape and design of the lily in Egypt. All these artistic designs of lily and lotus do not actually coincide with the real lotus or lily. Artists of both countries have only taken the internal outline and beauty of these flowers as their basis and given expression to their various artistic conceptions thereof.

In China the dragon figure is abundantly found in commodities of daily use. We find ornamental dragons in their dress and livery, in their everyday utensils. The theme has been heavily worked—so much so that when designed for a royal article the dragon claws have five nails, in the case of royal representatives they have four, and for the commons three nails only.

Many motifs of design are inspired in Bengal from corn seeds, "courie," myrobalans, fish, etc., and such other local commodities. Every country has its traditional art-symbol handed down from generation to generation. Sometimes, owing to excessive use of these art symbols in works of arts and crafts, the work becomes cumbersome. For ages Persian carpets have been bearing their characteristic symbols like the cypress. Similarly we recognize a piece of Indian art by the peculiarity of its own treatment of symbols and the general artistic conception. Thus we can distinguish between the works of various places by their special features and symbols.

The predominating feature of all such craft designs is the sense of dynamic rhythm. From very early times in Bengal, in ritual ceremonies, a particular kind of floor decoration, *Ālpanā*-design done with rice-paste by the ladies, has been used. These *Ālpanā* decorations convey a rich rhythmic sense. The rhythm in fine art though not clearly tangible as in poetry, can still be felt. A flow of a stream or of a fountain if looked at too closely would yield a rhythmic grace to one who has got one's sense of rhythm developed. A group of trees sometimes spread their branches in such a manner as would suggest rhythm and balance to the poets and artists, though the spreading might have been due to a certain physical situation of the grove. The artists, however, is not immediately concerned with them. His primary interest is rhythm. This rhythm is the essence of creative force and the imagination of an artist. This sense of rhythm is the source of delight to the artist and its absence brings discord. There is energy and force dormant in things which apparently seem static. Man's creation is never striving for perfection. Man's continual struggle for the attainment of perfection is a quality which demarcates him from the rest of creatures and is the cause of his superiority. Therefore Art, which best expresses this striving is the most distinguishing human quality.

If art is a human quality, what is the relation between the artist and other human beings ? An artist's creation is not meant for public recreation alone, but is the expression of an internal urge for creation. To quote Clive Bell, "Art should not come to the people, but people should come to Art or leave it alone." Artists and art connoisseurs can discriminate, perceive and appreciate a work of art better than ordinary people who have hardly and rarely the requisite technical training. There is no royal road to understand and appreciate a work of art, but it can only be perceived by one who has cultivated an aesthetic sense. No doubt, art is a universal language and has an appeal for all. But it makes special demands from its likely devotees. Unfortunately, in our country, the art-sense is diminishing. The reasons, in my opinion, are, first, handiwork stands in competition with machine-made products. Secondly, the education we receive in homes, schools, colleges and in the Universities sadly fails in developing the true Indian culture and that is the reason why we cannot understand the inner significance of our art. People rush towards cheap machine made trifles, which come to India from abroad as so-called objects of art. Consequently the hereditary craftsmen are left unemployed and find their living in mills and large-scale factories, totally abandoning their professions which once found favour in the country and abroad. People have little regard for the dignity of labour of our artists and craftsmen. Naturally they are inclined to go in for general education for attaining position and respect in the new social order. Those who are still persisting in their respective hereditary handicrafts care more for the increased demand of the market rather than for quality. These handicrafts do not find favour in the Indian market, for they have lost their former quality and fineness but have attained only a " Curio " value in foreign lands. That is the reason why the manufacturer only looks to the demand of the foreign market for their production. Consequently we notice a rapid degradation of our arts and crafts. As our craftsmen and manufacturers have to depend to a very large extent on the demands of foreign markets, naturally they have to design and shape according to foreign tastes. This is also one of the reasons for the deterioration of the quality of design. Unless a taste for a country's art is developed among her people, nothing solid can be achieved in the way of a revival. The example of Japan in this connection is very appropriate and full of significance. They have preserved their indigenous art through cottage industries in their own homes, and for foreign export they manufacture cheap, shoddy articles in large-scale factories with the aid of machinery. The result is that even from the economic point of view they are not losers but gainers.

If we could realize the above points and wish to popularize Indian handicrafts in India we might work it up in the following ways :—(1) arranging for the Exhibition of Old Indian handicrafts and keeping them in our Museums, (2) awarding prizes in annual exhibitions to encourage new ideas in the designs of handicrafts, (3) giving lantern lectures based on comparative study of Indian and foreign handicrafts with slides or cinema shows, (4) establishing handicrafts associations in various provinces which would give orders to the craftsmen for beautiful designs and which would help to popularise those products, (5) making catalogues of new designs of various handicrafts, (6) publishing illustrated articles about handicrafts in various magazines in different languages in order to create a taste for these articles.

Lord Eustace Percy, M.P., President of the Board of Education, in a recent address to the members of the National Society of Art Masters deplored the tragedy of Art Education in England at the present time. He said, " If we were to meet the demand which was increasingly being made by industry for a higher standard of industrial art, we could only do so by improving first of all our education for the Fine Arts. Education for commerce and industry was not the end from which to approach the problem of art education. One of the dangers was that art education might be regarded too much as the hand-maid of industry. He suggested that the only direction from which we could usefully approach the problem was the direction of education in fine arts.

" Broadly speaking, the nation would have a higher standard of industrial art if it had a great school in the fine arts. If we had a national school of painting, sculpture, and architecture, its influence would be felt throughout all the Art schools and in every branch of industry."

The influence of fine art in life is very great. Even the grotesque and capricious works of modern European artists such as Picasso, Paul Klee, Gris and others have exerted their influence over the manufactures of carpet and furniture of Europe. Their creations lose their grotesqueness when their applications are seen in handicrafts. Artists of Bengal have already exerted their influence in the matter of ladies' dress in other provinces. Since the incoming of European merchants and traders there has been a gradual change in the household decorations and furniture, etc., of our country.

The primary aim of manufacturing modern conveyances such as motor cars, aeroplanes, railway, ships, etc., is their great utility. But to-day we perceive that even in such things of utility there is a craving for art in design and shape. Manufacturers are ever striving for an improvement in design and shape. There is a school of people who think that art has no place in the modern scientific world, but that opinion is no longer tenable.

Man has a constant craving for change and that is why man's civilization is dynamic. The world would have remained static for ages if the art-urge had been absent. This art-urge is the chief agency for development of civilization and culture.[1]

Lucknow.

---

[1] An abridged version, by the author himself, of his Adharchandra Mookerjee Lectures, 1934, at the University of Calcutta.

TRADE BALANCE AND PUBLIC FINANCE: THE EXPERIENCE OF FASCIST ITALY.

BENOYKUMAR SARKAR
Department of Economics and Commerce, Calcutta University.

IT has become a commonplace topic in the commercial discussions of to-day that Italy's economic activity has assumed phenomenal proportions in recent years. The entire foreign trade[1] (imports and exports) at the end of 1929 was valued at 36,189,000,000 lires. The progress can be appreciated not only in the background of 1922-23, the first years of the fascist regime, but also in that of the pre-war conditions. The following table [2] will illustrate the position:—

1909-13 (annual average) :	5,631	millions
1922 ... :	25,067	,,
1923 ... :	28,274	,,
1929 ... :	36,189	,,

The high figures since 1922 and indeed of the entire war and post-war period are due to the depreciation of currency which has been maintained even by the stabilization of 1927. In any case, the expansion of Italy's foreign commerce is palpable. In terms of *per capita* value the growth can be seen in the following table:—

1909-13 ...	... 779,7	lires
1922 ...	... 584,3	,,
1923 ...	... 645,9	,,
1929 ...	... 875,2	,,

In comparison with 1922 the total foreign trade (imports and exports) per head of the population represents in 1929 an increment of 60 per cent.

The exports from Italy, the raw produce and even the manufactures of mechanical and textile industries, have been on the increase. Indeed, the Italian people has ben getting known abroad more and more as an industrial race. The changes in the character of Italy's exports can be followed as follows (in million lires) :—

---

[1] *Movimento Economico dell 'Italia, 1930* (Banca Commerciale Italiana, Milan), p. 607.

[2] Porri, *L'Evoluzione Economica Italiana nell 'ultimo chinquintennio* (Rome, 1926); Mortara, "La Vie economique en Italie" (*Revue d'Economie Politique*, Paris, March-April, 1928).

	Raw Materials for Industry.	Half-finished materials for industry.	Finished goods.	Food products and Live animals.
1909-13	316,1	582,1	664,7	649
1922	1,142,9	2,833,0	3,134,3	2,192,2
1929	1,613,8	3,256,9	6,430,7	3,587,4

In this general growth of exports on all fronts one cannot miss the preponderating item, that of exports in the finished goods line. On this item the expansion is from 3,134,300,000 lires in 1922 to 6,430,700,000 lires in 1929. A more vivid picture would be exhibited if we look to the percentual make-up of the different lines of goods in the export-schedule of 1929 in comparison with those of 1909-13 and 1922. Thus we have the following figures :[1]

	Raw materials for Industry.	Half-finished materials for Industry.	Finished goods.	Food-products and Live animals.
1909-13	14,3	26,3	30,0	29,4
1922	12,3	30,5	33,7	23,5
1929	10,8	21,9	43,2	24,1

We understand that in pre-war years on the average not more than 30 per cent. constituted manufactures in the total of goods exported by Italy to foreign countries. Italy was known in those days chiefly as an exporter of food products, live animals and materials for industry. The character of the Italian people was in the main agricultural down to 1914. In the course of some fifteen years the results of the Italian *Swadeshi* movement have become conspicuous in so far as in 1929 the finished goods accounted for 43·2 per cent. of Italy's exports, *i.e.*, occupied as much place in the statistics as food products, live animals and raw materials for industry in 1909-13. The industrialization of Italy is further evident to foreigners in the fact that her exports in raw materials have come down from 14·3 to 10·8 per cent. and in food products and live animals from 29·4 to 24·1 per cent. In Italy as in India and other countries such as those of Latin America, China and so forth the industrialization is in a great measure to be attributed to the technical and commercial activities engendered by the Great War and the post-war economic nationalism.

---

[1] *Movimento*, p. 612.

In the light of Italian statistics students of comparative industrialism will find the figures about exports from India in the line of manufactured goods quite instructive.[1] Of the total Indian exports in pre-war years the manufactures constituted 23 per cent. In 1928-29 this percentage rose up to 27. The ascending curve of India from 23 to 27 may be placed in the perspective of Italian ascent trom 30 to 43·2. The tendencies in industrialization are manifest in both countries but are relatively more prominent in Italy than in India. But in any case foreign peoples are already convinced that Italy as well as India are two new manufacturing countries in contemporary world-economy.

The expansion in exports is not the only item of importance in Italian commerce of the last half a generation. The other side of the shield is no less conspicuous. For, the Italian market appears to be keen enough to absorb plenty of, and indeed, increasing quantities of imports. The trend can be seen in the following columns (in millions of lires):[2]

		Imports.	Exports.
1910-13	...	3,496	2,528
1922	...	15,765	10,698
1923	...	17,189	12,757
1929	...	21,300	14,889

It is interesting to observe that in this expansion of imports from 3,496,000,000 lires in 1910-13 or from 15,765, 000,000 lires in 1922 to 21,300,000,000 lires in 1929 the percentual make-up of the different lines of goods remained almost constant. There is a slight diminution in the percentage of imports in regard to finished goods. The structure of imports may be followed in the percentages given below:[3]

	Raw Materials for industry.	Half-finished materials for industry.	Finished goods.	Food Products and Living animals.
1909-13	37,3	18,6	23,8	20,3
1922	34,9	18,2	14,9	32,0
1923	40,4	16,5	14,4	28,7
1929	37,7	20,7	19,7	21,8

---

[1] *Review of the Trade of India in 1928-29* (Calcutta), pp. 150-51.

[2] These are the corrected figures prepared by Istituto Centrale di Statistica. See *Annuario Statistico Italiano*, 1930, Rome, p. 277.

[3] *Movimento*, p. 612.

The really noticeable feature in the structural composition of the imports consists in the item represented by finished goods which from 23·8 per cent. came down to 19·7 per cent. of the total imported in Italy. And yet it is worthy of consideration that so far as machines, machine-tools, apparatus, etc., are concerned, the imports actually rose both in weight and in value. Thus for the triennium 1927-29 we get the following figures:[1]

1927	... 744,000,000 quintals	691,000,000 lires
1928	... 759,000,000 ,,	795,000,000 ,,
1929	... 956,000,000 ,,	965,000,000 ,,

One Quintal=112 lbs.

The Italian people has been consuming more and more of foreign machineries. This is but another indication of expanding industrialization in Italy and of her efforts to rationalize the existing industrial concerns. On this count, again, as on others, Italy's recent commercial statistics would be more or less similar to India's. That India has been consuming more and more of *Produktionsmittel* (means of production), *i.e.*, aids to and instruments in industrialization, is embodied in the following schedule bearing on her imports of iron and steel goods:[2]

	Weight.	Value.
1913-14	1,018,200 tons	Rs. 1,601,000
1928-29	1,169,000 ,,	,, 2,024,000

Iron and steel goods comprise sheets and plates, beams, bridge work, nails, fish plates, bolts and so forth. Imports of machinery and mill work also tell the same story. For instance, the pre-war average was valued at Rs. 56,114,000. In 1928-29 the figure rose to Rs. 1,83,604,000. The progress of India in industrialization is likewise exhibited in her increasing absorption of metals excluding iron and steel, hardware, and motor cars.[3]

The expansion of both exports and imports in Italy like that in India as well as the evidences of expanding industrialization in the two regions may be regarded as the signs of a more or less universal progress in "technocracy" as understood in a wide sense and in the standard of living throughout the world. Those countries that had been relatively backward in this regard in pre-war years have been trying to "catch up." The sources of inspiration in each region possess of course a local colouring in nomenclature. So far as Italy is concerned, fascism may in its economic aspects be taken as tantamount to modernization and industrialization. And the economic prosperity may be taken as one in a great measure due to the atmosphere of self-confidence and the spirit of initiative encouraged by Mussolini, the *duce* himself. The political stability and social equilibrium such as one encounters in Italy to-day were indeed unknown in that country for years. Since 1925, at any rate, the fascist regime has been enjoying a period of uncontested " law and order."

---

[1] *Movimento*, p. 616.
[2] *Review*, p. 200.
[3] *Review*, pp. 202-3.

But still the fact remains that the Italian balance of trade is "passive," to use a continental expression, *i.e.*, adverse or unfavourable, as known in the Anglo-American terminology of foreign commerce. This passivity is to be measured by over 3,000,000,000 lires for the first half of 1931 and by over 5,000,000,000 lires for the year 1930. [1] It is to be observed that during the entire fascist regime the passivity has been always high, the five-milliard level of 1930 furnishing the norm or average. The position of unfavourable balance in Fascist Italy may be seen in the following columns (in million lires) :[2]

		Imports.	Exports.	Passive.
1922	....	15.765	10,698	5,067
1923	...	17,189	12,757	4,432
1924	...	19,381	16,529	2,852
1925	...	26,200	21,015	5,185
1926	...	25,879	21,175	4,704
1927	...	20,375	15,632	4,743
1928	...	21,920	14,559	7,361
1929	...	21,300	14,889	6,411
1930	...	17,325	12,115	5,210

It is only in comparison with the pre-war and early war-period conditions that the extraordinary dimensions of the passivity under the fascist regime may be comprehended. The following figures describe the situation of those days (in million lires) :

		Imports.	Exports.	Passive.
1910-13	...	3,496	2,528	968
1914	...	2,923	2,431	492
1915	...	4,704	2,787	1,917

[1] *Bollettino mensile, di statistica* (Rome), August 1931, p. 818.
[2] *Annuario, 1930,* p. 277 ; *Bollettino,* August 1931, p. 818.

In order to understand the exact character of this passivity it would be necessary also to take note of the currency changes. Three different periods are to be observed: (I) the pre-war period of gold lire, (2) the war and post-war inflation period, (3) post-stabilization period of the depreciated lire (since 1926). Brought down to the uniform gold standard, the passivity of Italy's foreign trade may be exhibited as follows :—

(*a*)

1910-13	...	968	million	lires
1914	...	473	,,	,,
1915	..	1,698	,,	,,
1916	...	4,097	,,	,,
1917	...	7,722	,,	,,
1918	...	8,268	,,	,,
1919	...	6,042	,,	,,
1920	...	3,049	,,	,,
1921	...	2,012	,,	,,

(*b*)

1922	...	1,240	,,	,,
1923	...	1,055	,,	,,
1924	...	643	,,	,,
1925	...	1,072	,,	,,
1926	...	939	,,	,,
1927	...	1,254	,,	,,
1928	...	2,005	,,	,,
1929	...	1,740	,,	,,

From the above schedule it would appear that the average of passivity for the fascist regime (1922-29) is 1,243,000,000 gold lires. And this is to be placed by the side of the pre-war average of 968,000,000 gold lires. Naturally, the passivity of the war period and of the first few years after it has to be treated as exceptional in this consideration. But, altogether, one has to observe that the trend of Italian balance of accounts is the exact opposite of that of India where the balance[1] has been invariably "active" or favourable with the exception of the year 1922 when the imports happened to exceed the exports.

Italy was and continues to be a country of passive balance. Under the fascist regime the enormous weight of the passive balance has been occasioned undoubtedly by the vast increase in the imports of raw materials at the service of the new industries and especially of those that attend to the export trades. These increases may be indicated below (in million of lires) :[1]

---

[1] *Review*, pp. 141-46.

	Raw Materials for Industry.	Half-finished goods for Industry.
1909-13	1,274,9	636,5
1923	6,942,7	2,835,4
1929	8,030,3	4,414,0

It is now necessary to call attention to one special feature of Italy's pre-war commerce. The balance of accounts in those days was established in a peculiar manner. Trade relations in goods used, as indicated above, to be passive. But the equilibrium was maintained in two ways. First, Italy being a land of tourists for pleasure or pilgrimage, the expenses of foreigners on Italian soil constituted virtually so much sale (export) of Italian goods abroad, which, therefore, brought so much foreign monies into Italy. Secondly, foreign monies used to pour in into Italy in other ways too. Italian emigrants living in the two Americas were in the habit of making remittances to their kith and kin at home. The figures on this item were likewise considerable enough to be counted in international exchange.

During the period 1910-13, for instance, the total imports into Italy could be paid for by " visible " exports to the extent of 71·4 per cent. only. This indeed is the literal meaning of Italy's having a passive balance of 968,000,000 lires on account of imports being 3,496,000,000 lires of which exports covered only 2,528,000,000 lires. In the year 1913 the visible exports accounted for 65 per cent. The remaining 35 per cent. was made up of " invisible " exports, *i.e.*, foreign monies entering Italy in and through personal intercourse ("tourism") or by post and telegraph. Of this amount 13·2 per cent. came from Italian emigrants abroad and 12 per cent. represented the monies spent by foreign tourists within Italian boundaries, while the rest could be accounted for by the services of Italian ships, etc.

Since the war, especially since 1921-22 or rather the beginning of the fascist regime, there has been a tremendous falling off in the amount of money remitted by emigrants from foreign countries. First, on account of immigration legislation in America, and secondly, on account of Mussolini's population policy the stream of emigration from Italy encountered a serious check. But, on the other hand, the stream of foreign travellers to Italy has been on the increase. It should appear that some 50 to 60 per cent. of the passive side of the balance is to-day being met by the expenses of foreigners on Italian soil. In 1921 this item brought 1,750,000,000 lires. In 1926 something like 3,500,000,000 lires, *i.é.*, double the amount of 1921, came into Italy from this source alone.

---

[1] *Movimento*, 1930, p. 612.

" Tourism " is, therefore, regarded as an important " industry " in Italian economy, and the *Ente Nazionale delle Industrie Turistische* (National Society of Tourist Industry) abbreviated as " Enit " looms large in the consciousness of Italian financiers, statesmen and business houses. Travellers pour in into Italy by land as well as by sea. The number of foreigners landing at different ports of Italy during the quinquennium (1926-1930) is indicated below:

1926 ...	86,593
1927 ...	89,613
1928 ...	93,921
1929 ...	104,646
1930 ...	104,111

The falling-off in 1930 is but another sign of the world's economic depression during 1929-31. But otherwise the tendency to increase is prominent. And in any case the figure is quite high, absolutely speaking. Indeed, not less then 60 per cent. of the entire ocean-traffic of Italy in passengers is non-Italian. The amount of foreign monies being spent within Italian boundaries by foreign sojourners can therefore be easily estimated per day, week or month.

To this have to be added the incomes from the services of Italian ships as carriers of passengers, foreign as well as native. In 1928 as well as in 1929, not more than 20 per cent. of these passengers was carried by non-Italian ships. That is, 80 per cent. of all the passengers (163,193 in 1928 and 180,532 in 1929), Italian and foreign, landing in Italy came on board Italian boats. In 1930 also the same 80 per cent. was observed. It has to be noticed that in 1926 the percentage was somewhat lower, namely, 77·3 per cent. The expansion of Italian shipping along with its repercussions on Italy's balance of accounts is therefore to be taken as another feature of contemporary Italian economy.

Notwithstanding, the balance, as we have seen, remained passive. In their negotiations with Great Britain and the U.S.A. in regard to the payment of war-debts, the Italians were able to demonstrate the unsatisfactory character of Italy's commercial position. Add to this the problem of repayment itself and the question of Italian finance automatically rises to the plane of international complications. But, on the other hand, Germany's payments to Italy on account of reparations according to the Dawes Scheme (1925-30) and under the Young Plan (1930-31) belonged to Italy's credit side.

The actual payments made by Italy since 1926 on account of the war-debts are indicated below:

(*a*) To Great Britain:

	£
1926	4,000,000
1927	4,000,000
1928	4,125,000
1929	4,250,000
1930 (15 March)	2,125,000
1930 (15 March-15 Dec.) ...	3,187,494
1931 (15 March)	1,416,664
(15 May)	354,166
(15 June)	354,166
Total	23,812,490
(nearly 2,208,000,000 lires)	

(*b*) To the U. S. A.

	$
15 June 1926	5,199,466
15 ,, 1927	5,000,000
15 ,, 1928	5,000,000
15 ,, 1929	5,000,000
15 ,, 1930	5,000,000
15 ,, 1931	13,360,000
Total	38,560,091
(nearly 741,000,000 lires)	

The payments made by Italy to her creditors during the five years and a half amounted to nearly 2,949,000,000 lires. Against this have to be placed the actual receipts of Italy from Germany such as are indicated below (in Marks):

	Money.	Coal and other goods.	Total.
1 September, 1924-17 May, 1930. ...	134,726,000	420,404,000	555,130,000
Transitory period ...	25,535,000	41,381,000	66,916,000
15 June-15 December, 1930. ...	60,375,000	30,625,000	91,000,000
15 January-15 March, 1931. ...	25,875,000	13,125,000	39,000,000
15 April, 1931 ...	11,533,000	4,375,000	15,908,000
15 May, 1931 ...	11,533,000	4,375,000	15,908,000
15 June, 1931 ...	11,533,000	4,375,000	15,908,000
Total ...	281,110,000	518,660,000	799,770,000

The total receipts, namely, 799,770,000 Marks equal nearly 3,600,000,000 lires.[1] It is evident that Italy altogether received more from

---

[1] *Bolletino Mensile*, August, 1931, p. 855.

Germany than she paid to Great Britain and the U.S.A. For all practical purposes, the war-debts and the reparations may be said to balance each other so far as Italy is concerned.

Indeed the Young Plan, as finally accepted by the interested governments with the protocol of the Hague signed on 20th January, 1930, assured to Italy the full cover of her debts to Great Britain and the U.S.A., and in addition an average surplus of something above 40,000,000 Marks (180,000,000 lires) for the first three years.[1]

Italy has to fall back ultimately on her own public finances. She must have a surplus budget in order to be able to meet her foreign claims, arising from the unfavourable trade balance. Here, however, the taxable capacity of the people furnishes the limit to how far the collector can dare. The standard of living of the people is likely to be jeopardized as well as the incentive to industrial enterprise. War-debts, budget and the limits of taxation have been repeating themselves in Italy almost on French lines in the regular logical complex. The fiscal pressure cannot be made more heavy. The commercial policy of the hour has concentrated itself, therefore, on the systematic expansion of exports in all directions and all along the line.

Exports are generally grouped into four classes: (1) hands, *i.e.*, emigration of labour, (2) capital, (3) services, and (4) goods. The last item, namely, the export of goods we have already considered. Let us now attend to the remaining three.

In regard to the exportation of labour Italy sought for some time to obtain concessions in Southern Russia for agricultural work. The object was to divert a part of the surplus population to those regions. The territory might eventually grow into a profitable field for the investment of Italian capital as well as the source of raw materials for factories and workshops in Italy. But Soviet Russia, while not inattentive to the plans for the investment of Italian capital and the consequent development of her economic resources, did not entertain the scheme of Italian labour-migration with any degree of enthusiasm. Italy, besides, is not very well-equipped with surplus capital. So her plans for colonising Russia ended in nothing.

Italy tried France also as a field for Italian emigration and colonisation. But she gave it up rather abruptly. Mussolini's scheme of nationalism attaches for the moment a special importance to the promotion of home resources. The fascists want as many of their nationals back to their fatherland as possible. The idea of exporting Italian labour to foreign countries seems to have been abandoned for the time being. All the children of Italy are wanted in Italy itself to man its fields, factories and trading houses. In stead of exporting hands Italy is equipping herself to export the products of her economic activity. Industrialism and economic expansion happen to be the slogans in Italian public life at the present moment.

---

[1] *Movimento*, 1930, p. 737.

It is not to be ignored, however, that fascism lays great stress likewise on the nationalistic importance of Italian emigrants settled in foreign countries. The activities of the *Commissariato Generale dell ' Emigrazione*, established in 1901 as an organ of the Foreign Office have, since the conclusion of the Italian-French agreement of 1916, been pursuing the patriotic principle that the country of emigration has a right to some of the profits which its emigrants confer on the land of immigration. This same principle has acquired a tremendous dynamic significance under the energism of Mussolini who has taught the people to consciously look upon the Italian emigrants in foreign countries as so many limbs of the *collettivita*, the totality of the Italian people, *i.e.*, as integral parts of a great socio-cultural complex. The emigrants constitute *colonie etniche*, "ethnical" (although not political) colonies, and thus so many provinces, so to say, of *la più grade Italia* (Greater Italy),[1] whose interests deserve to be promoted by the Motherland also.

Statistically, the fascist economics of population is embodied in the figures bearing on emigration. In 1925 the total emigration amounted to 280,081 persons, at the rate of 702 per 100,000 inhabitants. The stream has come down steadily. By 1929 it was 190,140 and implied 460 per 100,000.[2] It is interesting to observe that Italian emigration during this period lay more in the direction of European countries than in that of the transoceanic. The proportion is indicated below:—

		European.	Transoceanic.
1925	...	63,63	36,37
1926	...	53,57	46,43
1929	...	58,14	41.86

---

[1] Lufft, " Italienische Auswanderungspolitik " in *Welt-wirtschaftliches Archiv* (Jena) 1927, I, pp. 287*-299.*

[2] *Statistico*, p. 43.

The diminution of net emigration would also be evident if from the figures relating to emigrants we subtract those bearing on the repatriated persons, as in the following table:[1]

		Emigrants.	Repatriated.	Net Emigration.
1921	...	283,000	157,000	126,000
1925	...	292,000	211,000	81,000
1929	...	203,000	163,000	40,000

The exportation of capital has not occupied much attention in Italy. For, in reality Italians themselves are in need of foreign capital for their own industrial projects. But still in recent years since 1925-26 Italian financiers have made their appearance as investors in foreign fields. The objective is not so much the acquisition of dividends and profits as of openings for the export of goods or of sources for the supply of energy and raw materials.

The *Banca Commerciale* has taken the initiative in mining exploits. Petroleum has been attacked in Mexico, coal in Polish Upper Silesia. Roumanian and Galician oil has likewise come to a certain extent under the influence of Italian " high finance." Italian electrical concerns have been financing some of the hydro-electric works in Styria (Austria). A number of Italian banks have joined hands similarly to promote the financial, industrial and economic development of Albania. Finally, there is the important Polish loan issued by the *Banca Commerciale* for which an important portion of the state tobacco monopoly is collateral. Italy has failed up to this moment to contribute some finance to the Russian projects. The Italo-Russian transportation scheme across Caucasus, eventually with the object of penetrating Persia and Trans-Caucasia, has not yet materialized.

In 1929 Italy's loans [2] to foreign governments and companies were valued at some 218,000,000 lires and in 1930 to 294,000,000,000 lires. The foreign investments of Italy are tabulated below:—

		1923	Austria	...	200,000,000 lires
April	...	1924	Poland	...	400,000,000 lires
July	...	1924	Hungary	...	170,000,000 lires
October	...	1924	Germany	...	100,000,000 lires
February	..	1928	Greece	...	£ 400,000
November	...	1928	Bulgaria	...	$ 1,500,000
February	...	1929	Rumania	...	$ 8,000,000
July	...	1929	Austria	...	$ 3,500,000

---

[1] *Statistico*, p. 50.

[2] *Movimento*, 1930, pp. 300-03; 1931, pp. 106-09.

February	1930	Hungary ...	$ 2,000,000
May	1930	San Paulo ...	£ 500,000
June	1930	Germany ...	110,000,000 lires
July	1930	Austria ...	100,000,000 ,,

The programme of maritime subsidy has been renewed in 1926 for the next twenty years. The renewal indicates the firm determination of Italy to expand her merchant marine and pursue her policy of commercial penetration. The activity of the Italian dockyards has already placed this country at the third position in the world's construction of sea-going vessels. And she nurses ambitious prejects of connecting the Black Sea with London, Rotterdam and Hamburg, and the Mediterranean with Central and Southern Africa. The statistics of exports and imports point already to the fact that Italy's goods are flowing in the directions of England, the U.S.A., Argentina, Chili, India, Sumatra, Java, etc. And some of these are the countries that furnish her with the most voluminous and expensive raw materials.

The expansion in tonnage of mechanically propelled ships is indicated in the following table:[1]

1923 ...	2,118,000
1924 ...	2,676,000
1925 ...	2,894,000
1926 ...	3,150,000
1927 ...	3,396,000
1928 ...	3,349,000
1929 ...	3,215,000
1930 ...	3,362,000

During this period the world's tonnage has grown from 53,905,000 to 68,024,000 tons.

Along with Italy's expansion in tonnage there has proceeded an improvement in quality also. And in this aspect of rationalization the subventions offered by the Government have played a considerable rôle. To all this have to be added the noteworthy fusions that have taken place. In 1928 the three companies, the *Navigazione Generale Italiana*, the *Lloyd Sabaudo* and the *Cosulich* were amalgamated in order to co-ordinate the services in the directions of North and South America. This fusion has been followed by a further amalgamation with the *Lloyd Triestino* and the *Societa Veneziana di Navigazione*, which are interested in Asia Minor, India and China. All the shipping interests of Italy have thus been brought under one roof.

---

[1] *Movimento*, 1930, pp. 706-07; 1931, pp. 583-84.

The improvement in the condition of the balance of accounts is the immediate goal of all these activities. In 1926 there was a conference of all the productive forces under the personal guidance of Mussolini. And the central problem of present Italian economy was envisaged in the following manner:—" Make the national industry produce as much as possible in order to diminish purchases abroad; exploit all the indigenous raw materials that have been till now neglected or exported; reduce the importation of raw materials, or at least, get emancipated from the monopolies by seeking new sources or supply; export always increasing quantities of finished products."

And in this project the society and the state have been working hand in hand since then. The policy of the fascists is the policy of the industries and trades. Among the righthand men of Mussolini are to be counted technical experts like Volpi and Belluzzo. The "General Confederation of Industry" is a member of the Fascist Party. Altogether, the efforts at the economic rejuvenescence and expansion of Italy constitute a national, unified, " imperial " event in Italian sentiment.[1]

Calcutta.

---

[1] For land reclamation (*bonifica*) as an element in the population policy and " rural mobilizing " of Fascist Italy see Serpieri, *La Legge Sulla Bonifica Integrale* (Rome 1931), pp. viii, 11-15, 33-35.

'ILMU'T HADITH OR THE SCIENCE OF TRADITION

DR. MUHAMMAD ZUBAIR SIDDIQI, M.A., PH.D. (CANTAB.)
Sir Asutosh Professor of Islamic Studies, Calcutta University

THE word Ḥadíth literally means a news or a report. But the Muslims since the lifetime of their Prophet generally use it for the report of his saying or doing. Ḥadíth in this restricted sense of the term has been of great importance to the Muslims since the earliest period of the history of Islam. Most of them, if not all, observed minutely whatever their Prophet did or said ; some of them made a note of his sayings, and a few of them collected them in the form of booklets, which are known as the booklets of some of the companions of the Prophet.

When the messenger of God had passed away, the reports of his words and deeds were needed all the more. It was these reports only that could serve then as guide to the Muslims, in cases where the Qur'an was silent or inexplicit. " The life of the Prophet," as von Kremer says, " his discourses and utterances, his actions, his silent approval and even his passive conduct constituted, next to the Qur'an, the second most important source of law for the young Muslim Arabian empire." Just as the various officials appointed by the Prophet himself, while deciding legal cases in the absence of any explicit relevant instructions in the Qur'an depended on the Ḥadíth of Muhammad, so after his death his first two Caliphs also sought for Ḥadíth as their guide in difficulties. 'Umar the first, the second Caliph of Islam, wanted also to collect together all the reports of the various sayings and doings of the Prophet. He consulted a congregation of the Muslims in Medina about it. The congregation advised him unanimously in the affirmative. He considered the problem carefully for a considerable time and at the end on account of certain weighty reasons decided in the negative. The pressing needs of wars also deferred the collection of Ḥadíth for some time. These wars carried the companions of the Prophet, who were the only custodians of Ḥadíth, to regions far off from Arabia and spread them throughout the newly conquered countries. The task of the collection of Ḥadíth, therefore, became difficult and almost unsurmountable. But the Muslims of the time proved equal to the great task. Before the middle of the first century of the Hijira a remarkable activity in connection with the learning and search for traditions characterised them and these activities continued with unabated vigour and zeal for many generations and centuries.

All these various generations of the students of Ḥadíth displayed marvellous zeal in pursuit of the subject. Their love for it had been profound. Their enthusaism for it knew no bounds. Their capacity to suffer for the sake of it had no limit. The rich among them sacrificed their riches at its altar and the poor devoted their lives to it in spite of their poverty. They undertook long arduous journeys in quest of it. "From one end of the Muslim world to the other, from Andalusia to Central Asia," says Goldziher, "wandered the assiduous, indefatigable seekers of Ḥadíth and gathered them from every place, in order to relate them to their hearers. This was the only possible method of collecting together in an authentic form the Ḥadíth which were scattered in the various provinces. The honourable title of 'al-Raḥḥâl,' the traveller, or of 'al-Jamwâl,' the wanderer, is seldom used with them but in its literal sense. The title 'Ṭawwáfu' l-i-Aqâlim, the wanderer round the world, is no hyperbolical designation for the travellers among whom there were some such personages as could boast to have travelled four times throughout the East and the West." "They travelled throughout these countries," he adds, "not for the sake of sight-seeing and gaining experience, but in order to meet the traditionists at these places, to hear traditions from and to profit by each of them just like the bird that does not sit on any tree but in order to pick its leaves."

About the end of the first century, however, 'Umar the second, a pious Caliph of the Godless dynasty of the Umayyads, gave an official organised form to the activities of the seekers for Ḥadíth. He instructed some of them to collect as many traditions as were available from certain individual teachers. He issued circular letters to the various scholars of Ḥadíth living in the different provinces, to collect together as many traditions as they could. These collections, according to some Arabic writers, were published by him throughout the Islamic dominions.

After 'Umar the second, various traditionists living in the different provinces took up the great task begun by the pious Caliph and compiled many collections of Ḥadíth which are mentioned by the great Arabic bibliographer Ibnul-Nadím but unfortunately are lost to the world. Many later collections, which were compiled mainly during the 8th and the 9th centuries, are still extant and are studied by the Muslims in the different parts of the world.

In these works generally, the reports of the various sayings and doings of the Prophet of Islam are collected together according to three different principles. (1) In some of them they are put together under the names of the various Companions of Muhammad who are said to have related them from him. These works are given the general title of 'al-Musnad.' (2) In some of them they are arranged in various chapters according to the subject-matter with which they deal. These collections are known as 'al-Muṣnnaf.' (3) And in some of them they are arranged under the alphabetical order of the names of the authorities from whom the compiler himself received them. These collections are generally called 'al-Mu'jam.'

The traditions thus collected by the continuous honest hard labours of many generations of the Muslims of various countries, belonging to different races and various schools of thought, have been subject of minute study by the Muslim divines and doctors and a source of inspiration to the Muslim world, up to the present date. Their study led to the origin and development of many branches of Arabic literature, *e.g.*, those on History and Historical Criticism, Geography and Genealogy, Collection of Ancient Arabian Poetry and Lexicography and above all Islamic Law and Jurisprudence. As a matter of fact the Ḥadíth and the Qur'an, as Wüstenfeld has pointed out, had been the main cause of all the scientific activities of the Arabs (Arabic writers) under the Abbasides.

Ḥadíth literature, however, which will be presently dealt with, may serve as a source of important lessons to modern scholarship just as the lives of the students and the teachers of Ḥadíth, of the medieval period, their pure unbiased disinterested and selfless love for and devotion to it, may serve as an example and source of inspiration to many of the modern teachers. The system of Isnád in early Ḥadíth literature, as it will be presently seen, remains unique in the literature of the whole world even to-day. The exactitude of many of the compilers of traditions is difficult to equal and impossible to surpass. Their zeal in its pursuit may continue to be unsurpassed in the literary history of the world.

HADÍTH LITERATURE.

The earliest, largest and the most important collections of Ḥadíth, are the 'Musnads' of Abu Daud al-Tayalisi, and of Aḥmad b. Hambal and the 'Genuines' of al-Bukhárí and of Muslim. The first of these books which possesses all the various features of caution and exactitude of the later compilers, contains traditions related by companions of the Prophet. It enjoyed great popularity till the 8th century of the Hijira. The Patna manuscript of the book alone, on which is based its Hyderabad edition, bears the names of three hundred male and female students who read it at different periods and among whom are found some of the most eminent traditionists of Islam. After the 8th century its popularity declined and now its manuscripts have become extremely rare.

The most important and exhaustive of all the Musnad works which we have received, however, is that of Imam Ahmad b. Muhammad b. Hambal al-Marwazi al-Shaybani. His remarkably saintly and selfless life and firm stand for his own conviction, against the tyrannical inquisition and persecution started by the liberal-minded Caliph al-Mámún and continued, according to his last will, by al-Wáthiq and al-Mutawakrill, created a halo of sanctity round this great collection of traditions and, in spite of its great bulk, it survived the vicissitudes of time and revolutions of empires and was printed at Cairo in 1896.

Imám Aḥmad was of Arabian origin. His forefathers had taken an important part in the early wars of Islam and also in the overthrow of the Umayyads and the establishment of the Abbasides. He himself, however, was born in Baghdad in the year 780 and was brought up by his mother, his father having died during his infancy. Having received his early education with the best teachers of the time, he began the study of Ḥadíth at the age of 15, and having mastered the knowledge of the Muslim divines of Baghdad at an early age, he travelled through the important parts of the Islamic world, visiting the various centres of Ḥadíth-learning, attending the lectures of the various traditionists, and at last came in touch with Imam Shafii with whom he studied jurisprudence and law. Having finished his studies he made the service and teaching of traditions the sole object and mission of his life, and continued it quietly and peacefully till the year 833 when there arose a storm of persecution of orthodox Muslims throughout the Abbaside Caliphate, in which Aḥmad also greatly suffered.

The great liberal-minded Caliph al-Máṃún accepted the doctrine of the creation of the Qur’an as against its co-eternity with God, and invited the people to accept his views. But some of them rejected it. Threat and persecution followed. The former succeeded with a few, and the latter with a few more. But some important traditionists, including Imám Aḥmad, refused to yield. The Caliph who was then at Tarsus ordered that they should be put in chains and sent to him. The orders were carried out. But the Caliph himself died before the pious prisoners had reached their destination. He had, however, made a will to see that all the important men were converted to his views, and two of his immediate successors did not fail to use persecution and torture to achieve this end.

Imám Aḥmad, therefore, was kept in prison for 18 months, was whipped by 158 executioners one after another, continuously; he was badly wounded and lost his consciousness. But he persisted in his own views which was dictated by his own conscience and refused to yield his soul to the sword and was at last set free. He died in the year 855. A wonderful scene of sorrow and grief followed. Not only over the whole of the great metropolis, but also over distant places, was cast a gloom of melancholy which, as Patton, an American Orientalist, says, could have been seldom witnessed.

Aḥmad’s character had been exemplary. For money he had no love. He always refused pecuniary help large as well as small, from the rich princes as well as from the poor friends, and when he heard that his sons had accepted stipends from the Caliph he cut off all connection with them. He met all his needs by means of what he himself earned. He was extremely gentle by nature, and was anxious to harm no one. Honesty and justice were the essentials of his character.

His Musnad which is the largest and one of the early collections of Ḥadíth received by us, contains 30,000 traditions relating to widely varied subjects, narrated by 700 companions. It occupied a large part of his life and time. But he died before giving it the necessary last touches and the great task of editing the manuscript was left for his son, Abdalláh, who, together with his brother and cousin, had read it with the compiler in 13 years.

Both the compiler as well as the editor showed scrupulous exactitude and honest keen sense of scholarly responsibility in their work. The compiler, of course, had not been strict in the choice of his materials, some of which are declared by later authorities to have been forged but he always reproduced all that he received from others stating the least differences between the reports of the various narrators as well as those between the various reports of the one and the same narrator, and always giving the source of his information, leaving it to the readers themselves to find out the authenticity of the various traditions. His main object was not to collect together only the genuine traditions but to compile together all traditions which after examination might prove to be genuine.

The editor also played his part most scrupulously and admirably. He showed the care and exactitude of a modern editor. He collated the original manuscript of his father with the notes which he had taken at his lectures, and also with the knowledge which he had gathered from other traditionists, and added notes pointing out the differences between them, and every peculiarity of the original MS., but always took great care that the text of the manuscript was not impaired in the least. At one place, for example, after writing a word in separate letters, he says "so was it written in the manuscript of my father but when he read it to us, in his lecture, he pronounced it as one word.

The book occupied an important position in Ḥadíth-literature and served for a long time as a source for important .works and compilations and on account of the pious personality of its compiler, it gathered a halo of sanctity around itself which is shown by the fact that in the 12th century, about three hundred years after his death, it was read from the beginning to the end, by a society of pious traditionists, before the tomb of the Prophet in Medina.

THE 'SAHIH' OF AL-BUKHÁRÍ.

Not only more important than the Musnad of Aḥmad b. Ḥambal, but the most important of all the works in Ḥadíth-literature, is the Ṣaḥíḥ (Genuine) of Muḥammad b. Ismá'íl al-Bukhárí who interrogated more than one thousand masters of Ḥadíth, living in places so far from one another as Balkh, Merv, Neshapur, the Hijaz, Egypt and Mesopotamia, sought aid of prayers before recording every tradition, weighed every word that he wrote with "scrupulous exactitude," devoted more than one-fourth of his life to the actual compilation of his work and at the end produced his epoch-making book which is accepted by most of the traditionists as the most authentic work in Ḥadíth-literature and by the Muslims in general, as an authority next only to the Qur'an.

Al-Bukhárí, the son of a traditionist of some reputation, who was descended from a cultivator of Bukhara, and was made a slave by its governor after its conquest by the Muslims, was born in the year 194/803. His father died during the infancy of the child, leaving him considerable fortune. The infant, though of weak physique, was endowed by nature with strong intellect, sharp retentive memory, great tenacity, inexhaustible energy and large capacity for hard methodical intellectual work.

He began his educational career under the supervision of his mother, began the study of Ḥadíth at the early age of eleven, and gathered the knowledge of all the traditionists of his town in six years' time. Then he went for a pilgrimage to Mecca, wherefrom he started on his journey in search of Ḥadíth. He travelled through a large part of the Muslim world for about forty years, only for the sake of knowledge. About five years before his death he came to Neshapur, which he had to leave soon, on account of differences with the governor. He therefore settled down in a village in Samarqand where he died in 869.

Throughout his life he had been strictly pious, honest, and generous particularly to the poor and the students. He never showed temper to anyone nor did he bear ill-will against anybody. Tradition was his hobby and archery his pastime, in which he had special skill.

His collection of traditions, the Ṣaḥíḥ (Genuine) in which he collected together 7,275 traditions arranged according to their contents and subject-matter, under separate legal headings, after a great deal of labour and keen critical research which cannot be surpassed even by modern scholars, shows not only his vast knowledge, painstaking accuracy, scrupulous exactitude, great acumen, but also his juristic ability and legal merit. The book at once attracted the attention of the Muslim world and gained the respectful regard of the Muslim divines. It was read by ninety thousand students with the author himself, and has been commented upon and criticised and all its various aspects have been discussed by a large number of scholars in their books, a long list of which is found in various works in Arabic and some European languages.

THE SAHÍH (GENUINE) OF MUSLIM.

But the position of the Genuine of al-Bukhárí has not been altogether unrivalled in Ḥadíth-literature. Almost simultaneously with it another 'Genuine' had been compiled by his student Muslim b. al-Ḥajjáj, which has been considered as superior to the work of al-Bukhárí by some, equal to it by many, and next to it by most of the authorities on traditions of Islam.

Muslim, unlike al-Bukhárí, was of Arabian origin. He was descended from one of the most powerful clans of the Arabs, various members of which had taken important part in the early history of Islam. Some of his forefathers and relatives had held important offices in the West as well as in the East, during the early Caliphate.

Muslim himself was born in a distinguished family of Arab Muslims in Khurasán in the year 817 and inherited considerable fortune from his father who also was a traditionist. Having finished his studies in the different centres of Islamic learning of his time, he settled down at Neshapur and spent the rest of his life in the service of Ḥadíth on which he wrote many books, and died in the year 874.

The most important of all the works of Muslim is his 'Genuine,' which has been considered as the best compilation of Ḥadíth, superior even to the work of al-Bakhárí in the details of arrangement of traditions and in freedom from confusion.

Hundreds of collections of traditions have been compiled after the Genuines of al-Bukhárí and Muslim, but these two great works, on account of their intrinsic merit, always occupied and still occupy an unrivalled position in the whole literature on Ḥadíth and are recognised by the Islamic world as the greatest and the most authentic works on the subject.

Calcutta. *(To be concluded)*

Sec. No.........
Book No.........

STATE OF AGRICULTURE IN BENGAL DURING THE MID-EIGHTEENTH CENTURY.

KALIKINKAR DATTA, M.A.
Lecturer in History and Economics, Patna College, Patna.

AGRICULTURE has always formed an important element in the economic life of the people of Bengal. Mr. Dow remarked, "Agriculture constitutes the wealth of every state not merely commercial. Bengal, a kingdom six hundred miles in length and three hundred in breadth, is composed of one vast plain of the most fertile soil in the world. Watered by many navigable rivers, inhabited by fifteen millions of industrious people, capable of producing provisions for double the number, as appears from the deserts which oppression had made: it seems marked out by the hand of nature, as the most advantageous region of the earth for agriculture." [1] Dow's observation is supported by an almost similar statement of another contemporary European writer, Mr. Orme, who writes, " Rice which makes the greater part of their food is produced in such plenty in the lower parts of the province, that it is often sold at the rate of two pounds for a farthing ; a number of other arable grains, and a still greater variety of fruits and culinary vegetables, as well as the spices of their diet,[2] are raised as wanted, with equal ease ; sugar, although requiring more attentive cultivation, thrives everywhere......" [3] The chief agricultural products were paddy, [4] wheat and other *rabi* crops, sugarcane, tobacco, cotton,[5] betel, etc. It is generally supposed that Bengal never produced wheat ; Stavorinus however states clearly that besides rice Bengal produced " also very good wheat, which formerly used to be sent to Batavia." But this wheat growing and export were discouraged "in order to favour, as much as possible, the corn trade of the Cape of Good Hope."[1]

---

[1] Dow's *Hindoostan*, Vol. I, cxxxvi. It would appear from this that in Dow's time (1767-69), half a century's oppressive rule of Zamindars had brought down the area under cultivation and the population to about half its normal extent.

[2] *Hadiqat-ul-Aqalim*, pp. 113a and 115a.

[3] Orme, *Military Transactions of the British Nation in Hindoostan*, Vol. II, p. 4. A contemporary description (27th Jan. 1770) of manufacture of sugar in the villages is given in Stavorinus, *Voyage to the East Indies*, Vol. I, p. 1300; the same process has been in use for centuries in the country; a noticeable point there is the use of the bye-product of the cane fibres as fuel for the manufacturing process. Abbe de Guoyn notes (*A New History of the East Indies*, Vol. II, p. 498) that places like Bussundri, Fresindi or Gorgat produced " vast quantities of the finest sugar in Bengal."

[4] Rameswar's *Sivāyana*, *Typical Selections from Old Bengali Literature*, Part I, pp. 136-37.

[5] Parker, *The War in India*, p. 2. London, 1772 A.D.

We may try to localise the agricultural products in different parts of the province. Beginning from the north we find that Rungpur was a well-cultivated region, its chief produces being wheat, sugarcane, and tobacco.[2] The country round Cochymeda (a large village and *gunje*) was planted with tobacco in many places. The road from Cochymeda to a small village named Luckypur, 7 miles along the south-west bank of the Sanalotta River, was mostly through paddy-fields. Much tobacco was also cultivated in the neighbourhood of Dewangunge, a large village which formed the limit of Rungpur towards Cooch-Behar.[3] The country between Baganbarry (Bygonbary near the town of Mymensingh) and Chilmari was quite flat on the west side of the river Brahmaputra and was covered mostly with paddy-fields,[4] the country on both sides of the river Brahmaputra between Baganbarry and Mobaganj was full of paddy-fields, interspersed with groves of betel and other trees.[5] The country round Olyapour[6] was well-cultivated, "every spot of ground being either sown with paddy or planted with betel trees."[7] The country from Olyapour to Kaliganj (on the Brahmaputra), a few miles below Olyapour, was full of paddy-fields and betel-groves.[8] In Purniah, paddy, wheat, pulse and mustard seeds, and other food-grains, all kinds of corn and pepper, grew in abundance.[9] Rennel calls it "a fine wheat country and exceedingly well-stocked with cattle."[10] Pepper grew in abundance in *sarkar* Mahmudabad,[11] which comprised north-eastern Nadia, north-eastern Jessore and western Faridpur. Wheat and opium were produced[12] in the borderland between Purniah and Rungpur. The tract from Barasat[13] to Jessore was open and well-cultivated, the produces being paddy, gram, etc. The road from Calcutta to Hajiganj lay mostly through paddy-fields, Rennel noticed a great number of tanks on the roads, and a fine 'tope' of cocoanut and betel trees at Chaldibarya, 6 miles from Barasat.[1] Much paddy and cotton were sown in the neighbourhood of the *nullah* Mahespunda,[2] five miles south-east of the Jalanghi. The country round the villages of Serampur and Gurgoree (in the Nadia district) was well cultivated and produced much paddy.[3]

---

[1] Stavorinus, *op. cit*, Vol. I, p. 391.

[2] Rennel's *Journals*, February, 1766, p. 68.

[3] *Ibid*, p. 66.

[4] *Ibid*, p. 48.

[5] *Ibid*, p. 63.

[6] 'Spelt Oliapour in Rennel's map (plate 44, Part 2), The modern Ulipur, headquarters of a thana of that name and still the seat of the principal kutchery of the Baharbund Zemindars." *Bengal : Past and Present*, 1924, Vol. XXVIII, p. 192.

[7] Rennel's *Journals*, p. 54. The country round Olyapur belonged to the Baharbund pargana.

[8] *Ibid.*

[9] *Byaz-us-salatin*, p. 38.

[10] Rennel's *Journals*, p. 71.

[11] *Ryaz-uz-salatin*, p. 43.

[12] Stavorinus describes the process of opium production in Behar, *op. cit.* Vol. I, pp. 474.

[13] Rennel's *Journals*, p. 73.

Extensive lands were cultivated on both sides of the Ganges in the Pabna district, particularly on the west side, where much paddy was grown,[4] *e.g.*, the territory adjacent to Habbaspur on the Ganges south-west of Pabna, was an important paddy-producing centre. Betel was produced abundantly in the neighbourhood of Sunapara (Sonapara about 9 miles down the Chunnunah Creek,[5] and in the village of Bandorse or Gopalpur, lying a mile below the head of the Eastern Comer.[6] The country on both sides of the Arti river was well-cultivated and produced much paddy and cotton.[7] Cotton and paddy, sufficient for local consumption, were also cultivated in many places on the banks of the Ganges from Dacca to Jafarganj.[8] Much paddy was also grown in the Binetty island. [9] The portion of the country from Binetty island to the head of the Nawabganj Creek (7 miles below Hajiganj) was sown with paddy and cotton. [10] The land round Azimpur (a village in the present Faridpur district) was well-cultivated and produced sugarcane, tobacco betel-nut,[11] and betels were grown near Gournadi.[12] Those parts of the country lying between

---

[1] Rennel's *Journals*, pp. 86-87. " The country in general (round Jingergascha) is open and well-cultivated; in the groves there are great numbers of cocoanut trees, and a kind of trees named Cazir-Gatch (the bastard date-palm) from whence they made a coarse kind of sugar."—*Ibid*, p. 89.

[2] This creek was the head of the Mathabhanga, also known for the first forty miles of its course as the Kumar, Comer or Comare of Rennel. See Rennel's *Journals*, p. 13.

[3] *Ibid*, p. 15.

[4] *Ibid*, p. 17.

[5] *Ibid*. p. 18.

[6] *Ibid*, p. 19.

[7] *Ibid*, p. 82.

[8] *Ibid*, October, 1764, p. 27.

[9] " Binetty island is about five miles long and lies in a N.W.B.N. and B.E.S.S. direction; it has 11 villages on it, but scarce a single tree. Being low it is mostly sown with paddy, of which I judge there is at least 3½ miles. The banks of the river opposite to this island are mostly sown with paddy and have a great number of villages on them."—*Ibid*.

[10] *Ibid*, p. 28.

[11] *Ibid*, p. 35.

[12] Gournadi lay nine miles below a creek running from Habiganj. According to Rennel, betel-leaves were the chief produce there.

Doycally,[1] and Rajabary, Chandpur and Luckypur,[2] about Luricule [3] in the neighbourhood of Adampur, and at the head of the Luckya river, produced a large quantity of betel-leaves.[4] Five miles above Feringy-bazar, where the Buriganga river fell into the Icchamati, the country was well-cultivated and produced paddy and cotton,[5] and similarly the part about Sultan-suddy (Sultan-Shahadee), situated about 16½ miles from Dacca on the western bank of the Meghna, was also an important paddy-producing area.[6] The part of the country about Ossunpur, 50 miles north-east of Dacca, produced betel-leaves.[7] These were also produced in the lands about Chanderganj, lying 15 miles south-east of Luckipur [8]; the lands stretching for 14¾ between Chanderganj [9] and Colinda were extremely fertile and produced much paddy, and a little quantity of cotton, so that the immense quantity of cotton required there for the manufacture of cloths was brought from distant places.[10] Betel-leaves were grown in an abundant quantity in the locality round Cassidya.[11] Much cotton was produced in certain parts of Birbhum, *e.g.*, in paragana Barbucksing (Barbaksing), that is, the country round the Surul Factory, and in paragana Surroofsing (Swarupsingh), 19 miles east of Suri.[12] Lands round Suri produced much paddy.[13] Bankura [14] and Burdwan [15] produced *capas* (cotton) sufficient only for local consumption. From a note in *Ryaz-us-salatin* we know that indigo was cultivated in certain parts of Maldah.[16]

Various kinds of *rabi* crops, such as *māśkalāi*, *moog*, *cholā*, *aḍahar*, *masurī*, *baṛbaṭī*, *maṭar*, *maḍuā*, *bhūrā*, *vava* (barley), *khesārī*, etc., are referred to in contemporary literature.[1] There we get also some idea of the chief agricultural implements, and of cultivation and field work. The following '*kasastras*' (agricultural implements) are mentioned in Rāmeśvara's *Sivāyana*; *kodāly, kāste, lāṅgal* (plough), *jowāl, fāl, biḍe, mai.*[2] Both buffaloes and oxen were yoked to the plough,[3] and cowdung was used to manure the fields.[4] The owners of the fields regularly inspected the work of the labourers, and occasionally sat by the fields until the labourers finished their day's work and plodded their weary steps homewards. This is evident from a passage in Rāmeśvara's *Sivāyana,* which further describes the process of rooting out weeds from the fields (*i.e.* how the labourers separated the weed from the paddy-plants and finished their work in one tract after another as quickly as possible.[5] Irrigation formed an important part of the field-work and the preservation of water was a principal object, "for which the high lands were moulded in by great banks to collect the water that falls from the mountains;" and these reservoirs were "kept by the government for the public benefit, every man paying for his portion of a drain." [6] Water preserved in tanks were also of much use in this respect.[7] Sometimes the proprietors of neighbouring lands came into collision with one another for enjoying precedence in the matter of taking water for their fields from a particular tank.[8] There is a passage in Rāmeśvara's *Sivāyana,* which describes how water was sometimes drained off from overflooded fields.[9]

---

[1] Rennel's *Journals*, p. 37.

[2] "Chandpour (Chandpur), a small but remarkable village, lies on the south bank of the Niagonga near the point of its conflux with Meghna. It is situated about 31 miles from Dacca, 11 from Rajabarry, and 23 or 24 from Luckypur."—*Ibid*, p. 38.

[3] *Ibid*, p. 39. "Luricule, once a remarkable village, lies almost half way betwixt the Ganges and Meghna, is about 28 miles S. E. from Dacca and 3 miles ESS. from Rajanagore. Here are the ruins of a Portuguese church, and of many brick houses."—*Ibid.*

[4] *Ibid*, p. 46.

[5] *Ibid*, p. 40.

[6] *Ibid*, p. 45.

[7] *Ibid*, p. 47.

[8] *Ibid.*

[9] "............this village (*i.e.* Chandergunge) is situated in Puruguna of Amidabad which is an extensive and fertile province."—*Ibid*, p. 75.

[10] *Ibid.* Rennel remarks :—" I saw but little cotton growing, so that the immense quantities of cotton used in the manufacture of their cloths must be brought from diatant places."

[11] *Ibid*, p. 76.

[12] *Ibid*, pp. 109-111.

[13] *Ibid.*

[14] Holwell, *Interesting Historical Events*, p. 200.

[15] *Ibid*, p. 196.

[16] Ryaz-us-salatin, p. 46.

The Maratha invasions and the ravages of the Portuguese and the Mugs, affected agriculture for the time being to some extent.[10]

---

[1] *Mahārāṣṭrapurāṇa*, lines 235-36; Bhāratacandra, chap. on "*Dillīte utpāta-varṇana.*"

[2] Rāmeśwara's *Śivāyana*, p. 44 (B.E.).

[3] "*Yamer nikat hate mahisere āni*
Tomār endete dāo yute Śulapāni" ("Get a buffalo from Yama, and yoke it along with your ox").—*Ibid*, p. 45.

[4] "*Vṛṣa o simher nād āche ta jamiā*
sār kari māthe tāhā dāo charaia" ("There is much of animal dung collected there; scatter it in the field as manure").—*Ibid*, p. 45.

[5] *Vide Typical Selections*, etc., Part I, p. 131.

[6] Parker, *The War in India*, pp. 5-6.

[7] Stavorinus, *op. cit.*, Vol. I, p. 396.

[8] Craufurd, *op. cit.*, Vol. II, p. 74.

[9] P. 53.

[10] "*Chāṣā kaivarta yata yāya palāiā*
Bichan balader pithe lāngala laiyā" ("The agriculturists of the Kaivarta caste took to their heels with their ploughs, and with paddy seeds on the back of their bullocks.") —*Mahārāṣṭrapueāṇa*, lines 305-06. Compare :—

"*Cehle ghumalo pāḍā juralo bargī elo deśe*
Bulbulite dhān kheyeche khājānā diba kise?"

("The children have fallen asleep, the quarters have become quiet, (but) the Bargis have entered into our lands, the bulbuls (a kind of birds) have eaten up paddy grains; how to pay the rent?)"

The Maratha invasions of the mid-eighteenth century proved indeed to be a great calamity; it did, at least for several years, disturb the even tenor of life of the bulk of the people in Western Bengal. Under the pressure of the repeated incursions of the Marathas and the ravages of the Portuguese and the Mug pirates, the villagers experienced great difficulties in following their peaceful vocations and activities. After 1757 the oppressions of the revenue farmers and aumils added to the miseries of the agriculturists, till they had their cup of distress filled to the brim in the great famine of 1770 A.D. About the year 1772 Mr. Pattullo observed, "The unwise practice of pushing up the rents every year in Bengal, has afforded a full demonstration of the destructive consequences, by having rendered many of these lands desolate." [1]

The East India Company did not at first care about agriculture and their trade in agricultural products was limited. The factories in the interior of the country had all been established in the manufacturing centres; and nowhere do we meet with instances of their having any arrangement for stocking agricultural goods. However in the year 1758 the Council in Calcutta wrote to the Court of Directors that they would encourage the planting of cocoanuts, betel and tobacco, according to the instructions they had received in their letter of 3rd March, 1758.[2] Sometimes the agricultural products were exported to different parts of India and to various other countries outside India.[3] Thus Bengal rice and wheat went to Kashmir and Tibet in exchange of musk, gold and woollens, and Bengal wheat also competed with the Cape of Good Hope trade.

Patna.

---

[1] *Op. cit.*, p. 7.

[2] Letter to Court, 31st December, 1758, para. 119.

[3] "The rest goes by land and sea to different parts of the Empire, and other countries to which they likewise send rice, sugar, betelnut, ginger, long pepper, turmerick, and variety of other drugs and productions of the soil."—Orme, *op. cit.*, Vol. II, p. 4. Also Stavorinus, *op. cit.*, Vol. I, p. 391.

TOWARDS A NEW WORLD WAR

SUSOBHANCHANDRA SARKAR, M.A. (OXON.)
Professor of History, Presidency College, Calcutta.

I

MOST observers of recent developments in the international situation would agree that the world is passing through a period of deepening anxiety and gloom. We have got used to the economic depression which began in 1929 and possibly there has been some amount of recovery from its worst effects. But the political crisis which has followed shows as yet no signs of abatement. People are freely talking about an impending outbreak of a new and more terrible world war. Of course it is idle to prophesy and it is well to remember that there are today at least three factors which tend to restrain any hasty recourse to arms. The economic and political dislocations caused by the last great war are not yet completely forgotten, for many states have not yet recovered from their exhaustion; recent improvements in the methods of warfare, as yet untried on any large scale, have increased the element of uncertainty and incalculability in armed conflicts between great nations ; the possibility of complete destruction and financial ruin is much greater today than ever before. Notwithstanding all these considerations, international relations for some time past have been drifting towards a situation which may very easily get out of hand. The world has gone back to the temper and atmosphere of 1914..

In this connection it is natural to glance back at the sixteen years of contemporary history since the settlement of Versailles. From the standpoint of today, the twelve years from 1919 to 1931 seem to have pointed on the whole towards peace. The first half of this period was of course full of disappointment, unrest and alarm. Bolshevism still loomed as a terror ; the former allies of Russia were engaged in a policy of armed intervention in the internal struggles of that country; fighting was still going on in the Near East; and the ungenerous treatment of vanquished Germany was creating troubles by intensifying Franco-German bitterness, troubles which, as many pointed out, were bound to persist. But in spite of all this the memory of the horrors of war was still strong enough to keep down militarist aspirations. The League of Nations aroused hopes of peace and expectations of settlement of international disputes without recourse to war. The problems of the Far East were settled amicably; and the Washington Agreement effected an important step towards limitation of naval armaments. By the second half of this period, things had improved considerably and even the economic difficulties towards its end lessened the prospects of war. The tangle of Reparations was very largely smoothed out and by the end of 1929, foreign garrisons were withdrawn from German soil. Disarmament plans were being discussed continually and systematically and a world conference was arranged with high hopes. The Locarno pacts established comparative security in the heart of Europe. The League was gaining in effectiveness by the admission of Germany and the increasing contact with U.S.A. and U.S.S.R. Briand's plan of a European federation within the League was being discussed by governments, in 1930. The post-war world seemed to be on the way to settle down.

But since 1931, international relations have been worsening steadily. The hopes of the preceding period now seem to have rested on insecure foundations. There is also not much ground to expect that the present ill-will and inter-state clashes represent merely a passing phase. In the history of the last four years, four factors, ominous for the maintenance of world peace, clearly stand out;—the aggressive policy of Japan, the militant temper of Nazi Germany, the failure of the League of Nations, and the deadlock or breakdown in the negotiations between the Great Powers in the matter of disarmament.

II

The first clear indication of the new epoch was furnished by Japan's action in the autumn of 1931. She adopted a policy which has become since then clearer and bolder with the passing of time. The world thus entered a phase which showed increasingly that we have not travelled very far from the pre-war outlook in politics. Contemporary Japanese policy has revealed five features.

In the first place there is the familiar and traditional effort to control and dominate China. The three Manchurian provinces were first occupied by force and China was coerced by an attack on

Shanghai. The puppet state of Manchukuo was next floated on its existence and its frontiers strengthened by the conquest of another province, Jehol. At the same time, the Japanese are penetrating into Mongolia the effects of which would become clearer later on. It is also reported that Japan is now engaged in developing intensively her influence and interests in the provinces of North China. There are again rumours that Japan is trying to control Siam and to gain concession in the Malay States.

Her Chinese policy brought Japan into conflict with the collective system represented by the League of Nations. The Manchurian adventure involved the breach of three international treaties—the League Covenant, the Nine Powers Treaty and the Kellogg Pact. The disregard of the resolutions of the League and the Lytton Report accepted by it could have only one sequel—withdrawal of Japan from the League which is now an accomplished fact. Japan however retained the ex-German islands in the Pacific which had been entrusted to her as a mandate. She has even been accused of fortifying these islands in violation of her international obligations.

Japan has also embarked on a far-flung trade offensive, to capture new markets in different parts of the world. Japanese goods are being poured into South America, India, West Asia and even North-east Africa. The Japanese themselves attribute their commercial success and the astonishing cheapness of their products in the world-market to industrial efficiency, modern productive methods (like the Toyoda loom in the textile mills) and to the simplicity in the standard of life for the workers. Unfriendly critics however are in the habit of explaining the Japanese trade expansion by a continuous cutting of wages, currency manipulations and governmental assistance. A policy of commercial development cannot evidently be condemned but the fact remains that a sudden expansion creates ill-will and calls for a tariff war. Moreover, the Open Door system is being abandoned, in disregard of treaties in Manchuria.

Fourthly, in April 1934, the Japanese government announced an Asiatic policy which has been aptly called the Japanese Monroe Doctrine. Japan asserted that she was specially responsible for security in East Asia, especially China and that she would oppose any dangerous foreign activities in this sphere. Protests from other interested powers led to official explanations but the advancement of this new doctrine is of very great interest for it flatly ignores the Nine Powers Treaty of 1922. It may be argued that Japan has every right to assert her claims in China as other countries have their special spheres of influence. None the less this constitutes a new upsetting of the balance in the Pacific area. It ought also to be remarked in passing that the Asiatics are not over-enthusiastic over Japan's concern about their freedom from European exploitation.

In December, 1934, in the last place, Japan gave the usual two years' notice to terminate the Washington Naval Agreement. She is now demanding a revision of the 1922 ratio and claiming the recognition of her right to have as many capital ships as Britain or U. S. A. As these powers are not convinced of the justice of the Japanese case, there is now every prospect of the renewal in the race of naval armaments. Japan's demand is based upon the two principles of equality and security. But it must be remembered that the sentimental cry of equality may be raised by other Powers also. The ratio was accepted as satisfactory by Japan in 1922 and under the Washington Agreement Japan's position remained almost impregnable because of the prohibition of the construction of naval bases in Chinese waters. It is natural therefore that the question is being asked now as to what is the real intention of Japan.

The true explanation of Japanese policy of recent years lies in a realistic understanding of her needs and specially of the problem of the continuous pressure of a rapidly increasing population. Birth-control is frowned upon in Japan as unworthy of a great people and anyhow that cannot very well become the official policy of a government today. Japanese immigration is not permitted by white countries which still have vast vacant spaces; the Pacific Dominions of the British Commonwealth as well as the United States of America have thus contributed to the aggravation of the problem. Climatic conditions prevent any extensive Japanese colonisation in her existing possessions. Hence the course which has seemed easiest to Japanese leaders is intensive industrialisation to support a larger population and the search after outlets for goods and sources of raw material. Capitalist imperialism is the conscious chosen policy of Japan today.

It must however be admitted that two other reasons must have influenced the recent trend of Japanese policy. The Manchurian experience showed that the other Great Powers were very reluctant to interfere and this meant that the League was incapable of doing anything. From that time onward Japan's conduct became more and more daring as was clearly anticipated by many observers. Secondly there is reason to believe that grave social discontent exists in Japan and that the semi-Fascist rulers there are anxious to divert attention from the domestic to the international "front" and restore unity in the country by patriotic flourishes.

III

Four countries are specially threatened today by the Japanese advance and their reactions are therefore worthy of some notice. Their relations with Japan constitute the first great source of anxiety in current international politics.

China is naturally very bitter against Japan for her highhandedness though the great outburst of feeling in 1931 seems to have cooled down to a great extent. At present, the Nanking Government is in great difficulties. The Communist revolt in the heart of China still continues to be unsubdued and the relations with Moscow have not been very friendly for years. Consequntly, the Japanese are in an advantageous position and are trying to win over the Nationalist Government to a sort of Asiatic alliance against foreigners. But it is difficult to believe that a complete reconciliation is possible between Japan and China. It is more likely that China will either resist Japan or fall completely under her sway.

Soviet Russia is seriously threatened by the Japanese expansion in the mainland and the construction of strategic railways. The Government of the U. S. S. R. is at present very keen on peace for it has nothing to lose by waiting and its hands are full with the Second Five-years Plan. But developments in her Far Eastern Provinces may any day force the hands of Russia, specially if she secures allies in the struggle. Japan's ambition may very well aim at rolling Russia out of East Asia back beyond the Baikal Lake.[1]

British markets are shrinking and British prestige is on the decline in the Far East. Japan's growth in power may also be considered threatening to isolated British possessions while the defence of more extensive territories even is a matter of anxiety. A defensive policy is best suited to British interests and in the past there have been among Englishmen much sympathy with and admiration for Japan. But here again relations are getting more strained for many reasons.

---

[1] T. Betts, "Strategy of Another Russo-Japanese War," *Foreign Affairs*, Vol. XII, No. 4.

The United States of America have a traditional reluctance for war and luckily their chief industrial products do not compete with Japanese goods. But unhappily the ill-will between the two great Powers has been pronounced and the last four years have appreciably added to the tension. It is a mistake to think that America will remain aloof in Pacific affairs because she does not interfere in Europe. America has her own vital interests and imperialist problems, and her military resources are enormous.

No country desires immediate war in the Pacific region but undeniably there is more and more clash all round. Ill-will is accumulating and national imperialism may suddenly be found to have overstepped the limit. Local wars are now more likely to lead to a general conflagration. A trifling event may set fire to the powder magazine of conflicting interests and mutual distrust.

IV

Germany is the second storm centre in world-politics today. She was rightly dissatisfied with her position after her treatment at Versailles, but ten years after the War it seemed that she was settling down into a policy of co-operation with other states which of course materially strengthened the prospects of peace. Then came the rapid expansion of Hitlerite movement which is often interpreted as a Fascist attempt to ward off social revolution in Germany. The Nazis came into power only in 1933 but their influence has been paramount throughout the last four years in Germany. This revival of militant nationalism is clearly revealed in different aspects of German outlook today.

Under pressure of this new temper, Germany not merely raised the issue of equality in the Disarmament Conference but also withdrew from its deliberations when it shelved the German demand of equal disarming of all nations or equal right of every state to arm. She spoiled this good beginning however by withdrawing from the

League and recently by her decision to begin rearming herself in flat disregard of the Treaty of Versailles, the *status quo* is also seriously threatened by the intense revival of Germanic propaganda by the Nazi Government. The Saar has been recovered this year but the 'anschluss' with Austria and the restoration of Danzig (with possibly the Polish Corridor and Mernel thrown in) still remain objects of national ambition. Hitler had formerly preached the historic German mission of colonising and civilising East Europe. His present diplomacy has revived the dreams of a compact Germanic Mittel-Europa. Behind him stand the old interests which would like to get back the lost colonies.

The origin of the German nationalist revival is usually traced back to the humiliation of Versailles. But the necessity to stifle the growth of communism is also apparent in Nazi propaganda. After Versailles, Germany attracted a good deal of sympathy amongst liberal circles in every country. Today however there is a marked swing of the pendulum in public opinion. People ask themselves whether France is not right after all in demanding guarantees against German revenge. French policy is largely responsible for the present bitterness but the growth of sympathy for France today shows that Germany has overdone her part of an injured nation.

The justification of Germany's conduct centres round two arguments. It may be said that the Treaty of Versailles now violated by Germany was signed under duress, that in addition the victors had already broken the spirit of the treaty. This is not legally convincing because defeated states always have to accept an imposed peace and the violation of the spirit of an international understanding does not justify the disregard of its definite deliberate provisions. The moral argument for Germany appeals to the justice of her protest against the terms of Versailles. But does a "just" cause absolve a state from the guilt of the unilateral violation of its obligations? A particular war might be considered 'just' but is an appeal to force a gurantee for securing justice?

V

The new trend of German policy has already produced its inevitable reaction thus completing the second source of international anxiety today. After the War, Britain was generally sympathetic towards Germany as was seen clearly at the time of the Ruhr struggle. The National Government is even now not exactly anti-German but the pressure of circumstances tends at the present moment to revive the entente with France, so much so that Mr. Baldwin could bluntly announce that England's frontier was on the Rhine. Nazism has also produced a good deal of hostile comment in the British Press which was very caustic about the " June purge " in Germany last year. Russo-German friendship again, built up since the Treaty of Rapallo, has broken down after the Fascist *coup d'etat* in Germany and the U. S. S. R. has gone to the length of joining the " bourgeois " League to guard against possible attack.

But the soul of the European reaction against Germany has been provided naturally by French diplomacy which may either preserve peace or plunge the continent into a general war. The latest French policy has practically transcended the League and aims at securing through pacts virtually reviving the pre-war type of alliances. Over Poland is raging at the moment of writing (May, 1935) a diplomatic struggle between France, her old ally, and Germany her new-found friend. The French have won over Soviet Russia and a closer alliance may follow between the two powers. The French still retain the Little Entente on their side though after the murder of King Alexander on French soil, Yugo-slavia is reported to be wavering on a German direction. Lastly, France for the time being seems to have come to an understanding with Italy.

Italy of course has much in common with the two great dissatisfied Powers—Germany and Japan. In Mussolini's picturesque phrase she is a "proletarian nation" shut out from the good things of life and the condition is similar in the two other states. She is also in favour of the revision of treaties which she has condemned as unfair. Like Germany and Japan, Italy is openly contemptuous of the League and her Fascist government has supplied the model for them. Moreover Italy is jealous of France and of French allies, notably her neighbour Yugo-slavia.

But for the present Mussolini has taken his stand on the other side. The German dream of advance in Central Europe and of control over Austria and Hungary at the least has alarmed all Italy and this seems to be the greater danger now. Italy evidently has been given by a recent understanding a free hand in Abyssinia. From the

✓

beginning of this century, France has steadily opposed Italian advance towards Abyssinia ; but obviously security in Europe is of much greater value to France than the fate of Abyssinia and Italy seems to have gained her point.[1] Moreover, Italy would like to stand well with Britain and America and Il Duce has his vanity satisfied in picturing himself as the holder of the balance of power in Europe today.

VI

The third factor of disquiet is the breakdown of the collective system. The fatal turn in the fortunes of the League was taken in 1931 and England and France were largely responsible for it. America is usually blamed for her non-co-operation with the League but it is common knowledge that Secretary Stimson would have stood by the League if its Council had tried to exert its authority in the Manchurian Question. The decline of the League is a matter for regret for all countries, because the usual charge that it is an Anglo-French show ignores the fact that the small states were most devoted to it and they secured at least the moral condemnation of Japan's action. In fact, the League has become no one's business and increasingly the old politics of the Great Powers are re-emerging. Like Canning, modern statesmen are probably thanking God that things are taking on a more wholesome and natural complexion again.

Like the League, Disarmament also has failed and for the same reasons. All the great questions connected with the problem remain unsolved. The idea of quantitative or proportionate reduction in armaments broke down as any common measure in estimating relative military strength was lacking. The plan of qualitative disarmament or the abolition of particular weapons could not proceed because there was no agreement as to which weapons were offensive and therefore fit to be abolished. Drastic schemes of disarmament were not seriously considered and the French plan of internationalising certain categories of military forces failed to find support. Land or air disarmament talks finally broke down when the question of security in Europe became acute once more and Germany began to re-arm.

With regard to naval forces also, there is no agreement even apart from Japan's claim to equality. England and America do not see eye to eye in the matter of the calibre of guns and size or number of big ships. England on the whole inclines to the view of Admiral Richmond [1] that there is no reason for not prohibiting bigger naval guns which of course will enable a reduction in the size of the capital ship. America wants heavier ships and guns but obviously her requirements demand fewer vessels. Anglo-American proposal to abolish the submarine is opposed by France and Japan. The situation is further complicated by the Italian insistence on naval parity with France. A naval conference is due this year but the prospects of a settlement are very remote indeed.

---

[1] R. G. Woolbert, "Italy in Abyssinia," *Foreign Affairs*, Vol. XIII, No. 3.

VII

A new world war will be such a calamity that naturally everyone is interested in the question of how to avoid it. But the danger today lies in the fact that we are more and more getting used to this new state of things in which peace depends upon a balance of power between armed groups of states which must break down sooner or later. A world war would affect every country and all nations. Unfortunately, no great hope can be built upon three political possibilities which might be suggested as likely bulwarks of peace.

A revival of the collective system in international matters is the best ideal solution of the problem of war but it is now hardly a probable development in the near future. The League is at present on a downward path and its immediate future seems to be that of a partisan group unless the three Great Powers now outside it come in. When that happens the crisis will have already passed away.

Another possibility of course lies in the forces of moderation gaining the upper hand in Germany and Japan. But it is not easy to satisfy their demands though there is justice in many of these. The two Powers have much to complain against and their claims are not always unreasonable. But the essential thing in the international crisis today is not to find out where abstract justice is to be found. A course of action which tends to war has to be condemned because war will plunge into chaos every country in the world. Is it unreasonable to ask why every one must suffer for the mere chance that the real or fancied wrongs of a few states may be set right ?

---

[1] Admiral Richmond, *Sea Power in the Modern World* ; also his article on "Naval Problems of 1935," *Foreign Affairs*, Vol. XIII, No. 1.

Who will guarantee that a new world war would produce a better peace settlement ? Moreover the diplomatic methods of Germany and Japan can hardly be excused or defended.

Theoretically an alliance of the satisfied Powers may preserve the *status quo* and world-peace by superior strength even today. But here the danger comes from the fact that any such union is superficial because even their interests do not always coincide. England and America do not have the same degree of interest, for example, in the Pacific and in Europe. Russia and U. S. A. are very lukewarm towards each other. France and Italy are natural rivals in South-east Europe, the Mediterranean and Africa. Fascist Italy is altogether an uncertain factor from the standpoint of the erstwhile " Allied and Associated Powers."

Expectations of preservation of peace thus have now to centre sound special agreements between contending Powers (France and Germany, U. S. A. and Japan, for example) which might be arrived at on account of want of sufficient preparation for war. Past experience has fully shown the unsatisfactory character of such makeshift understandings. Meanwhile every Power is preparing for war which of course only brings war nearer. A very significant feature of these preparations is the hunt for oil and the measures for storage and steady supply of petrol which is now essential for the army, the navy and the air force alike. The oil monopoly in Manchukuo, the encouragement of hydrogenation by the German Government, the British control of the Anglo-Persian Oil Company all indicate the widespread anxiety in this direction.[1]

VIII

The present international crisis naturally evokes different kinds of reactions amongst observers. Fundamentally no country is really united and still less the whole world. The different attitudes are product of different interests and outlooks. More and more, conflict seems to be the rule in every sphere of life.

There is in the first place the widespread feeling of indifference —a sort of expectation that things will straighten out themselves somehow—an absorption in the ordinary affairs of life. After all, wars do not take place every day and a storm may always blow off. At the other extreme is the philosophy of despair and fatalism which tends to hold all human effort to be futile.

---

[1] See Ivor Thomas, " A World Picture in Oils," *Political Quarterly*, Vol. VI, No. 1.

Of much greater interest is the Fascist reading of history which is only the latest and frankest version of nationalist faith. History is the conflict of races and communities and war is the healthy law of life. National or imperialist expansion ought to be the aim of a healthy people but some nations are the chosen. Race-pride, the glorification of war and an adherence to the conception of nationalistic justice are openly avowed as maxims by this school of thought.

The Marxist analysis of the situation is totally different from the above. History is regarded as the conflict—open or veiled—between classes ; rather than between individuals or peoples. The policy of a country is in reality the policy of the ruling class and that in its turn is largely shaped by the economic interests of that class. According to Lenin, capitalism in its progress is bound to accentuate three contradictions or conflicts—between the capitalists and workers within a country, between rival capitalist powers, and between imperialist countries and subject peoples. The Communists believe that these contradictions cannot be removed within the framework of capitalist society.

Finally, there is the ordinary pacific point of view which without trying to develop a philosophy of history concentrates, rightly or wrongly, on the one object—to thwart the outbreak of war. The pessimism to-day about the prospects of peace is due to the increasing realisation that the only weapon left in the hands of the opponents of war is publicity and exposure of the danger of war and that possibly this is but a broken reed.

Calcutta.

TRANSPORT PROBLEMS OF BENGAL

HARIDAS GHOSH, M.A.
Lecturer, Department of Economics and Commerce, Calcutta University.

The province of Bengal may be roughly divided into four natural regions, *viz.*, the Ganges-Brahmaputra Doab or Northern Bengal; the area to the west of the river Bhagirathi known as Western Bengal; the old Gangetic delta of central and lower Bengal, and the new delta of the Ganges and the Brahmaputra comprising what is known as Eastern Bengal. The principal products of North Bengal are rice, jute and tea but in Western Bengal rice is the main crop. In the old and in the new deltaic regions of lower and Eastern Bengal, both rice and jute are the principal crops. In the transport problem of Bengal therefore the carriage of these agricultural crops from the different producing centres of this province to their market places has chiefly to be taken into account.

The acreage of rice and jute, the principal agricultural products of the province, may with advantage be summarised here. The districts of North Bengal comprising Rajshahi, Dinajpur, Jalpaiguri, Darjeeling, Rungpur, Bogra, Pabna and Maldah, have 5,020,400 acres of rice area and 457,300 acres of jute, while lower and Central Bengal comprising 24-Parganas, Jessore, Khulna, Nadia and Murshidabad have 3,638,600 and 144,800 respectively. Eastern Bengal comprising the districts of Dacca, Mymensingh, Faridpur, Backergunj, Chittagong, Tipperah and Noakhali has rice area of 8,987,400 acres and jute area of 987,200 acres, and Western Bengal comprising Burdwan, Birbhum, Bankura, Midnapur, Hooghly and Howrah has only 3,923,700 and 4,300, respectively. This gives a general idea of the four principal producing divisions of rice and jute in Bengal. Besides rice and jute large quantities of oil-seeds, sugar-cane and tobacco are also grown in different areas of Bengal, but these crops are of comparatively minor importance.

The products of Eastern Bengal are chiefly carried by river services, but as there are rail roads also in this area, the railway and the water ways compete keenly for the traffic. On the other hand, for a comparative paucity of water communication, agricultural products of Western Bengal are carried chiefly by rail roads. In the old Gangetic delta comprising the districts of Nadia, Jessore, Murshidabad and Khulna, the water ways are generally not navigable by large steamers, and the rail road is therefore the chief mode of communication. North Bengal is dependent to a very great degree on rail roads though the districts of Maldah, Rajshahi, Pabna, etc., on the Ganges and the Brahmaputra are also approachable by river steamer services. The rail and the river services compete for the carriage of jute from these districts to the jute press houses and the jute mills round Calcutta.

Bengal has the largest rice area in India, but by far the greater bulk of its products is locally consumed and therefore the average load of traffic in Bengal rice is not very *Long*. The products of the rich rice area in the Sunderbunds, as well as of the districts of 24-Parganas, Khulna and Backergunge are carried to Calcutta generally by country boat services. Calcutta receives large supplies of rice also from Northern and the Eastern Bengal by the E. B. Railway and the steamer services, while the B. N.

Railway and the E. I. Railway import large quantities of rice from Bihar and the Orissa, as well as from the districts of Midnapur, Burdwan, Birbhum and Bankura in Western Bengal.

As the jute mills of Bengal most of which are situated round Calcutta consume about 50 per cent. of the total produce, it is obvious that Calcutta should have a very large supply of jute for local consumption. By far the biggest jute baling centre of the province is Calcutta which receives large quantities of raw jute in drums and in *kutcha* bales or even *pucca* bales of 5 maunds each and the movements of such jute to the press houses of the mills in the neighbourous of the city have been fostered by means of special concession rates by the rail and the river steamer services from the different jute areas of Bengal.

Besides receiving jute by rail and river from the different jute areas of Bengal and Assam and from Northern Bihar, Calcutta imports large quantities of tea from the Dooars and the Jalpaiguri district of North Bengal as well as from the Brahmaputra valley and the Surma valley districts of Northern and Central Assam by rail and river services alike. The principal alternative routes for the carriage of Brahmaputra valley tea to Calcutta are over the E. B. Railway *viâ* Pandu, Amingaon and Santahar or *viâ* Pandughat and Sunderbunds rail *cum* steamer route, or *viâ* all steamer route services through the Sunderbunds. It will be noticed in this connection the charges for the tea traffic *ex* the different tea areas to Calcutta have been fixed more on consideration of competition than of the distances.

The specially low lump-sum rates for the carriage of the traffic in jute and tea from these areas as well as the special rates on the principal inward and outward traffic of Calcutta over the E. I., B. N. and the E. B. Railways, have helped not a little to develop the local and foreign trade of the great commercial city of Calcutta. The port of Chittagong also finds some help in the special railway rates for the export traffic in jute and tea in competition with Calcutta. But what is unfortunate is that in their zeal to divert the traffic each to its own way the rail and the steamer services are often found to be oblivious to the interests of the trade or to the economic development of the land. The Surma Valley (Cachar) tea is generally carried to Calcutta *viâ* Chandpur and Goalundo or *viâ* Chandpur and the Sunderbunds river-steamer route, or *viâ* Cachar service—all-river routes. Here also competition plays the most important part in the fixation of transport charges.

The railway rates in the area described above are determined chiefly by the rates prevalent on steamer services. The country boats again are beginning to compete keenly with the river steamers, for the carriage of jute *viâ* Chandpur to Calcutta by the Sunderbunds. In the circumstances the transport charges for jute by the river steamers services will obviously be seriously affected but we are informed that the jute mills and press houses were all helping the steamer services. As jute is now the most important article of trade between East Bengal and Calcutta, the appearance of the country boats has already created a new feature in the transport problem of Bengal. A similar competition between the country boats and the river steamer services is likely to grow in the regions of Chandpur and Chittagong, which will affect also the railway rates to and from these places.

In addition to rice and jute Calcutta imports also enormous quantities of wheat, grain, pulses and oil-seeds every year which are received principally from Bihar, U.P., the Punjab and C.P. Bengal does not produce any wheat worth the name, while oil-seeds of this province are generally of inferior quality. Hence Bengal has to depend largely on the surplus products of the other provinces and the transport problems of wheat and oil-seeds are important inasmuch as on them depends the proper maintenance of the flour and the oil milling industries of this province.

As by far the greater bulk of the oil, flour and rice mills of Bengal have grown round Calcutta, to feed which enormous quantities of wheat, paddy and oil-seeds are received every year, the question of traffic facilities at Calcutta railway warehouses and sidings has also to be carefully reckoned with. In this connection the problems of the terminal accommodation of the E. I., B. N. and the E. B. Railways here are very important and the traffic position of the Calcutta Port Trust Railways forming the connecting link of the E. I., B. N. and E. B. Railways round Calcutta has to be taken into account. Besides, the port of Calcutta has to deal in a very large export, import, and entrepot trade, and so the question of traffic facilities at the Docks and the Kantapukur Sheds have also to be taken into careful consideration.

On the question of comparative value of rail roads and water ways as agents of transport it is not denied that railway is the most important method of modern transport but though the rail road is unrivalled for long-distance journeys the water ways have also their own importance. Cheapness of the cost of transport is the one principal advantage of the water ways. Moreover, water ways are more suitable for the transport of cheap articles, specially in cases where quick service is not essential. In a deltaic province like Bengal with abundance of navigable water ways, whose local trade consists of cheap agricultural goods, water service should even to-day constitute the principal mode of transport, so the navigable rivers and canals should be its principal trade routes.

In the central and lower Bengal where there is a number of natural water ways no attempt has yet been made to maintain them in proper condition with the result that the dying and dead rivers in this area are gradually converting the land into swamps and jungles. We are substantially in agreement with the Irrigation Department Committee of 1930 recommending for a comprehensive survey of the river systems of this area, and while on the subject the committee observed that the work during the previous years had been seriously hampered both by the shortage of staff and financial stringency.

The principal river steamer route of the province on the Calcutta and the Eastern Canal system constitutes a direct link through the Sunderbunds between Calcutta and the rich rice and jute districts of Eastern Bengal as well as the tea districts of Assam. This canal will be about 1,200 miles long. The Madaripur *Beel* route between the rivers Madhumati and Kumar, was originally a part of the Calcutta and Eastern canal, and it now offers a shorter alternative steamer service route from Calcutta to Eastern Bengal, or to Assam. The Madaripur *Khal* route is navigable by steamer services throughout the whole year, and a very heavy traffic in rice, jute and tea is carried over this route.

Commenting on the water ways of Bengal the Irrigation Department Committee of 1930 observed that the new embankments in the reclamation in the Sunderbunds had stopped the spread of tidal waters, and were killing the river systems of the province. The existence of the link between the Hooghly with the steamer route to the east is also seriously threatened on this account. From an examination of the water ways of Bengal it will be found that a number of navigable canals in this province have been allowed to deteriorate through shee neglect and want of care. As an instance in point, we notice that the northern side of the river Hooghly is no longer navigable by steamer services and hence the traffic from Calcutta for the Ganges Services has to be diverted by the circuitous Sunderbunds-Goalundo route. The trade of lower Bengal with the riverine cities and districts of Bihar and U. P. is thus seriously handicapped.

In respect of the transportation problems of Bengal a short review of some of the principal country boat routes will not be out of place. The canal branching off the river Hooghly near Chitpur and Dhappa is a very important country boat route for the carriage of traffic between Calcutta and Khulna. It divides into two tributaries that pass by Balliaghata and by Dhappa and unite again near the Bhangore canal. This Bhangore canal goes as far as Kulti where it joins the Sunderbunds river.

The Bhangore canal provides a passage for country boats laden with jute and general merchandise from Calcutta to the Eastern Bengal side, as well as to Chittagong and to Assam. But on account of continual neglect the canal has undergone much deterioration so that bigger vessels cannot ply over this system, and it is also not navigable by boats with loads of 4,000 or 5,000 maunds except in times of high tide. We understand that an embargo has been placed on boats carrying more than 5,000 maunds of merchandise. An unsatisfactory state of affairs has led to a steady decrease of traffic in this canal. The deterioration of this boat route will eventually lead to a serious dislocation of the local trade of this province. The prosperity of Bengal will obviously be seriously affected.

Among the inland water ways of the Western Bengal the cases of Orissa coastal canal and the Midnapore canal are worthy of great consideration. The Orissa coastal canal and the Hizli tidal canals were once important trade routes between Bengal and Orissa. With the opening of B. N. Railway through Cuttack and Puri to Waltair and allowing it to run parallel to the Orissa Coastal Canal, the latter has undergone much deterioration. Besides this, another coastal service by the sea route was maintained between Calcutta and Chandballi, which used to carry salt, kerosine oil, piecegoods, and yarns from Calcutta to Orissa. Between Chandballi and Cuttack there was another feeder service, but all these have been practically discontinued in competition with the Bengal Nagpur Railway.

A brisk traffic by the Orissa coastal canal would develop country boat services and confer corresponding benefit on the labour classes of the Midnapore district and Northern Orissa by offering suitable employments to them. The local trade would also obtain greater individual attention and thrive to that extent. By allowing the B. N. Railway to run parallel to the canal which was already in existence, the Government of India have been instrumental in causing serious economic loss to the province, and a section of the people.

By means of its competitive stations at Bhadrak, Cuttack and Danton the B. N. Railway has ruined the Orissa Coastal Canal in the same way as the Buckingham canal between Bezwada and Madras was ruined by the Madras and Southern Mahratta Railway. We are not in a position to give an account of the loss that has been incurred to the province by the deterioration of the Orissa Coastal and the Hizli tidal canals, but the case of the Buckingham canal as was worked out by the Government of Madras in their evidence before the Acworth Committee may be suggestive. From the observations of

Hon'ble Mr. A. F. Gilman who represented the Government of Madras before the said Committee we find the following:—

> "The experience of the Buckingham Canal (constructed at a cost of Rs. 86,14,000) since the advent of the Railway has been this, first of all Traffic decreased considerably..................and in recent years there has been practically no through traffic so far as the Government are aware between the North of the Presidency and Madras.

A competitive mode of alternatives in Transport has been instrumental in many cases for the loss of such a huge capital and serious injury to the local trade and local people that as a general rule it should never be encouraged by the Government. The Acworth Committee expressed a similar opinion on the question of the feasibility of a Government protection to the indigenous coastal shipping services plying between the ports of Broach and Bombay against indiscriminate attacks from the state-subsidised railway systems like the M. & S. M. or the B. B. C. I. Railways. In the case of Orissa Coastal canal had the Government of India (Railway Board) been sufficiently alive to the interests of the people, the B. N. Railway would not have been allowed to run parallel to the latter.

The B. N. Railway also runs parallel to the Midnapore canal between Midnapore and Uluberia. The Midnapore district, as we know, is very rich in rice. The Midnapore canal has also direct water way connection with the rich rice districts of Orissa, and so it should be very suitable for the carriage of the comparatively short-haul and cheap commodity like paddy and rice by country boats. The maintenance of the Midnapore canal, as well as the Damodar and the Eden canals in the districts of Burdwan and Hooghly in proper order is very helpful to the flow of trade and economic prosperity in this area. The state of affairs here is also far from satisfactory, but in spite of the comparative neglect to these water ways a number of rice mills have grown in the locality at Bagnan, Uluberia, Machada, etc., which utilize these trade routes.

The maintenance of proper water ways is of greatest importance in Eastern Bengal. Besides the trunk line water ways used by the fleet of steamers maintained by the I.G.S.N. Co., there are innumerable khals, beels, and creeks in this area which serve the same purpose as the roads and highways in the opening of a country. During the rainy season when almost all the movements of jute take place, the network of rivers and drainage channels are practically the only means of communication in the interior. Unfortunately these waterways are also being continually neglected with the result that in some cases the channels of communication have choked up entirely while in others the movements of agricultural produce by water has been seriously hampered. We find further in the evidence of the Indian Jute Mills Association before the Royal Commission of Agriculture in India that in the Jute districts of Eastern Bengal the water ways were more important than the roads but in recent years sufficient attention has not been given to their proper maintenance. In fact serious silting has taken place in certain of the main Sunderbund channels and elsewhere, in some of the Eastern Bengal districts, the encroachments of water hyacinth are seriously threatening the smaller feeder water ways.

The Irrigation Department Committee of 1930 observed "that the maintenance of the navigable water ways of this province is a matter of vital necessity, without which trade would come to a standstill." As there are about 20,000 miles of navigable water ways in Bengal, the Committee was of the opinion that a separate organisation for the water ways of Bengal was immediately necessary. For this purpose it was suggested that the work should be taken off from the Irrigation Department of the Government of Bengal and a separate Trust be created on the line of the Calcutta Improvement Trust or Port Trust, as such a body would work more expeditiously than a Department of the Government. In this connection the Committee recommended that the local Government should make a grant of 5 lacs of rupees per year which was worked on the basis of the existing revenue and expenditure of the Government on that account. It was further suggested that a surcharge should be levied on the fares of passengers and the goods earnings of the river steamers by these routes and such country boats that were utilised exclusively for the purpose of the trade should contribute to the upkeep of the water ways by means of license fees. But our information is that nothing has been done so far.

Besides its 20,000 miles of navigable water ways there are about 3,450 miles of railways in Bengal made up of Broad, Metre and Narrow gauge and about 36,500 miles extra municipal roads of which 3,500 miles are metalled. Out of these metalled roads 1,234 miles of road run parallel to the railways of the province within the radius of ten miles. The appearance of the commercial road motors has created a new feature in the transport problem of the province, which we shall describe later on.

The principal Trunk line railway systems having direct entrances to Calcutta are the E. I., B. N. and the E. B. Railways. The E. B. Railway system is situated practically within the province of Bengal, whereas the mileages of the E. I. and the B. N. Railways in the province are 600 and 236 only. The provinces of Bihar and Orissa and Assam, the hinterland of this great port town are served by E. I., B. N. and the E. B. Railways. Exports of manganese from C. P. are divided equally between the ports of Bombay and Calcutta. It is believed that the new Raipur-Vizianagram section of the B. N. Railway will divert a substantial portion of this traffic to the port of Vizianagram as the distance is comparatively shorter. For the surplus products of wheat, oil-seeds and cotton of the United and the Central Provinces there is a keen competition between the Calcutta and the Bombay lines desirous of carrying the traffic to their own side.

The B. & N. W. Railway is a feeder service to the E. I., for the surplus products of Northern Bihar and of the U.P. on the other side of Ganges. The B. & N. W. Railway has no port of its own and this railway has a very heavy traffic specially in grain and seeds, hides and skins and sugar to Calcutta. Though the A. B. Railway has its own port in Chittagong, the greater bulk of the traffic of this Railway moves towards Calcutta instead of to Chittagong as the former has many commercial advantages. The A. B. Railway is to all intents and purposes a feeder line to the E. B. Railway and it also works in unity with the E. B. Railway in many cases on account of the existence of a keen competition with the water services. The competition and combination between the E. B. and the A. B. Railways as well as between the railways and the water services for the carriage of rice, jute and tea from the Northern and the Eastern Bengal and the Brahmaputra and the Surma Valley districts of Assam are the leading features in the transportation problem of Bengal. The Assam Bengal Railway has direct entrance into the jute districts of Mymensingh by its Mymensingh-Bhairab Bazar line, carrying loose jute to and from Chandpur, one of the leading jute baling centres of Eastern Bengal.

The question of competition between Calcutta and Chittagong is a prominent factor in the transportation problem of Bengal and it may be remembered that Chittagong is already a major port. There are a number of minor ports in Bengal like Narayangunge, Chandpur, Barisal or Noakhali, but these ports having no overseas trade, do not compete with Calcutta in any way. These river ports are feeders to Calcutta as well as to Chittagong, but they have their own importance in the carriage of inland trade of this province. Though Chittagong is a major port and it is comparatively nearer to some of the rich jute districts of East Bengal and the tea districts of Central and Northern Assam, the trade is being artificially diverted to Calcutta. Such rates discriminations have affected the transportation problem of the province. Cases of block rates also are not wanting in this connection and an examination of the rates for tea from the Darjeeling and the Dooars to Calcutta will be illustrative.

We hear sometimes of the proposal of a direct rail connection between India and Burma. If the scheme matures, the transportation problem of Bengal will take a different form altogether, for in that case there will be greater competition between the ports of Calcutta, Chittagong and Rangoon than on the lines of the existing competition between Calcutta, Bombay and Karachi, but a rail road connection between India and Burma is a very costly affair. It appears therefore that it will not be possible for us to secure such connections in the near future. Further the present arrangements for the carriage of trade by the maritime route do not appear to be bad either.

Though the port of Rangoon does not compete directly with Calcutta in the same way as the ports of Western India, Calcutta cannot altogether ignore that port. The trade connections between Burma and India proper are getting closer and Bengal as the nearest province cannot afford to neglect the trade and transport problems of the latter. Burma has a very important exportable surplus in rice and mineral oil. Though large quantities of Burmese rice are exported every year to foreign countries, India also receives a heavy supply of other commodities a substantial portion of which comes to the port of Calcutta. The imports are becoming heavier and have of late very seriously affected the rice industry of Bengal.

Like the jute of Bengal rice is the commercial crop of Burma. The trade figures of Burmese exported rice to Bengal show in

1932-33	112,734 Tons
1933-34	345,058 ,,

The production of Petroleum in Burma compared with the products of the other provinces of India show as follows:—

	1929.	1928.	1927 (Gallon).
Burmah	253,400,524	2,602,187,263	245,400,524
Assam	33,538,889	31,502,288	33,538,689
Punjab	19,208,880	12,254,160	10,667,600

In the report of the Indian Tariff Board on oil industry, 1928, we find that from the Burmese fields more than *nine-tenths* of indigenous petroleum is obtained. The best known and oldest field in Burmah is the Yenonguay field which lies two miles east of the Irrawaddy, a few miles north of Mandalay in the middle region of the province. The production of Yenonguay field is on the decline, and the oil companies of Burmah, *e.g.*, the Burmah Oil Company, the British Burmah Petroleum Co., the Rangoon Oil Co., etc., are looking for new fields to supply the deficiency in the neighbouring area. The Assam Oil-fields are situated at Digboi in the Dibrugarh district which however is comparatively much smaller. The most economical method of transporting crude petroleum is by means of a steel pipe through which oil is pumped to the refinery. In America a pipe line system of 1,000 miles or more occur, but the only oil companies in India which own a pipe line connecting with the refinery area are the Burmah Oil Company, the Attock Oil Company, and the Indo-Burmah Petroleum Company. The length of Burmah Oil Companies' line which extends from the oil-fields to Rangoon, is 275 miles while that of Attock Oil Company to Rawalpindi refineries is 54 miles and the Indo-Burmah Petroleum Company links a distance of 25 miles.

Mineral oil and petroleum are, like coal, found in sedimentary rocks; but there is a fundamental difference between the exploitation of coal and oil. Oil will flow, coal is solid; and an oil well taps a variable, sometimes considerable area round the actual bore; but oil-fields generally have a very short life, and it is estimated that the world's petroleum will be exhausted long before many of the great coal reserves are even touched.

The total figures of traffic in kerosene oil over some of our principal railways show as follows:—

	Gallons.
E. B. Ry.	288,900
	8,600
	297,500
A. B. Ry.	35,600
Burmah Ry.	51,800
E. I. Ry.	135,500

The Big Oil-fields of Burmah can only be reached by river.

The traffic figures of the E. B. R. represent nearly ⅓ of the total oil carried by all the Indian Railways (inclusive of Burmah Railways) in spite of the fact that Bengal does not produce any oil. This accounts for the imports of oil from America, Russia, and also Burma and Assam to Calcutta. Similarly though Bombay Presidency does not produce mineral oil, the traffic figures of the G. I. P. in mineral oil much exceed the traffic figures of the A. B. and the Burmah Railways, together, which indicates for the heavy imports of mineral oil in the port of Bombay.

As there is no direct rail road connection between Bengal and Burmah, it is obvious that the mineral oil of Burma must enter this province by water and similarly the Burmese rice will also take the same route. It is only desirable to develop such trade connection which will benefit both the provinces. The heavy post war imports of rice from Burma to Bengal on account of the shrinkage of its European markets may be very injurious to the agricultural population of Bengal, but so long as the Burmese rice is available at such a cheap rate it will be extremely difficult to check the imports. The loss to the province on this account will only be recouped by our paying greater attention to the cultivation of such crops like sugar-cane, oil-seeds, or cotton and the exports of flour, oil, sugar, etc., from Bengal to Burma may counterbalance the loss which this province may suffer through the heavier influx of Burma rice in the markets of Bengal.

Regarding the possibilities of developing a closer trade relation between Bengal and Burma, it may be remembered that before the war the average annual exports of flour from the Calcutta port ranged between 15,000 and 20,000 tons per year, as against the present export of only 2,000 tons. A brisk trade in mustard oil between Bengal and Burma may be developed by improving the condition of the Calcutta oil mills so as to make them capture the elastic and wide markets of Burma. The Calcutta oil mills should also have a big market in the city of Calcutta itself and the adjoining areas where the consumption of oil is very large, but inspite of this the condition of the Bengal oil mills is said to be tottering. The oil mills in this part of the country are experiencing trouble on account of inequalities in the transportation charges for oil-seeds and oil and as the oil-milling industry of Calcutta is an important factor in the economic welfare of the province, the transportation problem which the Calcutta oil mills has to face may be described as a matter of vital interest to this province. The Calcutta oil mills get their supply of raw products from the United Provinces but we find that the railway rates on such seeds from the principal commercial towns of the United Provinces have undergone an increase of 60 per cent. over the pre-war rates, and the oil mills of the United Provinces have been favoured at the same time by special rates on oil sent to Howrah, and so they are in a position to oust the Calcutta oil mills from their own legitimate markets. In addition we find also that the B. and N. W. Railway has also combined with E. B. Railway in diverting the products of the United Provinces to the principal cities of Eastern Bengal and Assam by means of through special rates. The markets of the Calcutta oil mills are thus restricted and a province is unduly favoured by artificial methods inspite of the fact that both the E. I. and the E. B. Railways are state-owned and state-managed institutions.

Such freight discriminations have been seriously affecting the economic position of Bengal. A correct solution of the transportation problems of Bengal requires overhauling the rates and removing the inequalities on the railways. As another instance in point we may take the case of the flour milling industry of Bengal. The flour mills of Calcutta have also been seriously affected by a disproportionate raising of railway rates on the U.P. wheat sent to Calcutta. Similarly the Bengal Cotton Mills also are in a position of great disadvantage in respect of railway rates for raw cotton piece-goods to be sold in U. P. in competition with the Bombay cotton mills. If the railways will give a sympathetic consideration in this matter the Bengal cotton mills will be more prosperous, and it is quite possible that the cotton piece-goods from this province will find a wide market not only in Bengal, Bihar and Assam but also in Burma.

In conclusion a few observations on the road systems of Bengal will not be out of place. It is true that as a deltaic province Bengal is not so much in need of adequate roads, but the province is so very poor in good roads that substantial improvements in its road systems are really desirable for the development of the local trade of Bengal, in the same way as we require navigable *khals* and canals in the riverine districts of the province. It has been observed in the Mitchell-Kirkness report that with the exception of the Dooars and Darjeeling roads there is practically no metalled road of any length and importance in the whole of the East Bengal or to the north and east of the Grand Trunk Road, and generally speaking the conditions of the metalled road in the Presidency is said to be deteriorating. The Grand Trunk Road is the principal roadway in Bengal which runs parallel to the E. I. Railway between Calcutta and Barakar over a distance of 150 miles. Obviously there will be competition between the E. I. Railway and the road motor services on the Grand Trunk Road. The competition is said to be very acute in the sections Howrah-Bally, Khall, Bally, Khall-Serampore,

Serampore-Chinsurah Court, Chinsurah Court-Tribeni, Burdwan-Memari, Burdwan-Musagram, Burdwan-Mankar, Asansol-Panagarh, Raneegunge-Asansol, andAsansol-Barakar, and the loss of the E. I. Railway in passenger earning on this account has been estimated in the Mitchell-Kirkness Report at rupees four lacs per year. In certain sections round Calcutta and Burdwan the goods traffic of the E. I. Railway has also been seriously affected by the competition from the road motor services, which generally offer more facilities to the traders in short-distance traffic.

Though metalied roads practically run alongside B. N. Railway in the province of Bengal, this railway does not seem to have been so much affected by the road competition. The Eastern Bengal Railway serves a greater area in this province than the E. I. Railway or the B. N. Railway, but it has proportionately less mileage of metalled roads to encounter in competition. In spite of this it will be noted that the E. B. Railway has legitimate grievances against the roads programme in Bengal, for in the evidence before the Road Committee of Mitchell and Kirkness the E. B. Railway represented that the money sanctioned by the Central Road Board has been utilised in the development of parallel roads in the zone of the E. B. Railway, *e.g.*, the Jessore Road, the Cossipore Road, the Diamond Harbour Road, or the Dacca-Narayangunge Road which will only stimulate rail and road motor competition. This money could have been better spent in the development of road lines as feeder services to the railways. These observations are worthy of a very careful consideration.

As the question of Road *vs.* Rail competition has become very acute in recent years we hear so much about giving road powers to the railways, or disallowing the use of roads in the zone of the railways to the motor services, but in such cases would it not be a better solution of the problem if the railways would exert themselves and offer better facilities in services as well as in charges. By a recourse to such improvements in the methods of railways working there will be no necessity for throttling the road motor service by means of legislation. Some sort of Government control is necessary over such forms of transport, though for the interests of the travelling public and the traders a bankrupt transport service is a danger to the country, and uncontrolled systems of transport lead to serious monetary loss, which the Government have a sacred duty to check. The earlier history of railway transports in Great Britain is sufficiently illustrative of the baneful effects of an uncontrolled system of transport on the Transport Companies themselves as well as on the people having dealings with such companies. A healthy Government control over the road motors may be effected by means of a closer supervision that financially solvent companies with the intention and capacity laying down for the business on sound lines will only be allowed to work.

The trunk line services have been hit much harder by the appearance of the road motors, but the remedies that we have suggested for recouping the loss of traffic over the trunk line railways are also generally applicable in these cases. The proper scope of road motors lie in being the feeders to the trunk line railways and the water ways. Before their appearance the light railways occupied the same position, for such railways were cheap to work and suitable for areas with intermittent traffic, but the road motors are cheaper still, and in a position to give greater individual attention. In these circumstances the light railways have no longer the same utility and there is no meaning therefore in maintaining or continuing an obsolescent means of communication. The light railways are moreover financially unprofitable to the State because in most cases the trunk line railways have to be maintained by rebates or guarantees under the

Branch Line terms of the State's agreements. Such railways should therefore be purchased by the State and absorbed into the adjoining main line at the first opportunity and construction of fresh branch line railways should not henceforth be sanctioned and we are glad to find that the Government of India has also expressed the same view. In the construction of new light railways, or in controlling such railway already in existence in this province these factors should be given very careful consideration.

Finally on the question of evolving a systematic plan that will improve the transportation and therefore the trade of Bengal by opening the interior of this province, and securing for the local producers a closer touch with the consuming markets, we are substantially in agreement with the findings of the Mitchell-Kirkness report that the topography and the many water ways of Bengal preclude the planning of an inter-connected road system throughout the whole presidency. In certain areas the building up of an inter-connected road system is a possible ultimate objective, while in others the waterways and the existing railways must remain for many years the sole channel of communication, and in such localities roads must be planned as feeders to the water ways. In the same report it has been further observed that whatever may be the eventual plan there is no doubt that a plan is needed which should take into consideration all requirements whether for reconstruction of the existing over-burdened roads or the provision of new through trunks or the improvement of local and railway feeders. This view we fully endorse.

Calcutta.

ART EDUCATION IN ITALY[1]

The Fascist Regime has given new life and has carried out most important reforms in the field of artistic education.

The studies and organization of the Royal Academies of Fine Arts have been radically modified; institutes of general artistic culture have been created, such as the artistic "licei" annexed to each Academy; the institutes and schools of industrial art which, before the coming of Fascism, were directly dependent on the Ministry of National Economy, have been restored to their natural places, that is to say, in dependence on the Ministry of National Education and, more precisely, on the General Direction of Fine Arts, thus conferring on all artistic teaching the greatest unity of aim, of management and of control ; all studies in the Royal Conservatories of Music have been reorganized, and the programmes of teaching, which for over thirty years have been in want of a revision, have been completely renewed, besides there having been founded new and extremely important courses such as those for orchêstra conducting and singing (didactic branch). The condition on which musical institutes may be made equal to the Royal Conservatories of Music have also been regulated; new laws have been issued regarding the recognition of Italian music schools abroad which have attained great importance, and the conditions on which they may be made equal to the State Conservatories (and thus we have had the first Italian Music Institute abroad officially recognized—that at Alexandria, Egypt); special courses for higher "perfectioning" have been appointed at the Royal Music Conservatory of Saint Cecilia at Rome, and scholarships for study and perfectioning are being awarded by the School of the Royal Opera Theatre.

This, in brief, is the work accomplished by Fascism in the past ten years; truly a vast and comprehensive accomplishment which has renewed both body and soul in the field of artistic education. The cult of glorious traditions could no more be an aim in itself; it could no more be allowed to fall back on past laurels; it was necessary to follow the fast rhythm of the renovations in artistic forms and ideals, and Fascism has realized all this with its far-reaching vision of the cultural and artistic necessities of the Italian Nation.

To get a nearer view of the actual organization of artistic education, we will see that it is given:

(*a*) In the Royal Schools of Art, in the Royal Institutes of Art, and in the High Institutes for Artistic Industries;

(*b*) In the Royal Artistic "Licei" and in the Royal Academies of Fine Arts;

(*c*) In the Royal Music Conservatories and in the Royal School of Recitation.

Royal Schools and Institutes of Art reach the number of sixty, and aim at preparing for work and artistic production, according to traditions, of the industries and raw material of the regions in which they are established. They are divided in as many branches as the special kinds of work which is given in them. The School of Art, or junior course of the Institute of Art, bestows the technical preparation and necessary culture for an artsman; helps workshop experience, formed under the guidance of a Head of Art, gives lessons in applied drawing and moulding in those branches in which they are needed, and in other subjects of general culture. The higher course of the Institute of Art prepares the pupils for original works in applied art, and provides them with the necessary culture to become a Head of Art. Besides workshop training, the pupils acquire a sure and practical experience of the natural and historical forms of art, drawing, moulding and applied painting, domestic architecture and, finally, technological and general culture subjects.

---

[1] Communicated by Professor Syamadas Mukhopadhyaya, M.A., Ph.D.

With the co-operation of local societies the Ministry of Public Education will be able to promote the foundation of High Institutes for artistic industries so as to prepare, by integrating the education received at the Art Institutes, candidates for the Technical direction of the artistic industries. Those promoted from the art institutes will be admitted by competition, in a number to be yet decided on. The management of these schools and institutes is in the trust of a special Board which receives the delegates of the abovementioned local societies. The didactic and disciplinary direction belongs by right to the Director, helped by the College of Teachers.

In the Artistic "Licei" and in the Academies of Fine Arts of Bologna, Florence, Milan, Naples, Palermo, Rome, Turin and Venice, teaching of art is given independently from its applications to industry. To each of these academies is annexed an Artistic "Liceo." The course lasts four years and aims at preparing for the specialized study of painting, sculpture, decoration, scenography and architecture by the teaching of artistic and general culture subjects. The artistic subjects include: figure drawing, design drawing, figure modelling, design modelling, geometrical drawing perspective, elements of architecture, artistic anatomy; and those of general culture; Italian and Foreign literature, history of art, mathematics, physics, natural science, chemistry and geography.

The Academies of Fine Arts aim at preparing for artistic activity by frequenting and working in the study of a master: they include special courses of painting, sculpture and decoration which last 4 years. A course of scenography lasting 4 years has been founded in the Royal Academies of Fine Arts at Milan, Bologna and Rome with lessons of stylistic scenography, history of art and history of costume.

The pupils or a titular professor attend his courses cumulatively. They are allowed to work in halls adjoining the professor's study, if not in it itself, and the professor has the authority to demand the execution work of his art. The teaching of painting, sculpture, decoration and scenography may also be imparted by masters with private titles who are so qualified by a ministerial law with the approval of a special committee. The students of these courses decide at the beginning of the scholastic year whether they wish to attend the school of the titular professor or that of any other art master. Special evening and holiday courses for workers and free schools for the nude may be annexed to the Academies of Beaux Arts. The management of the Academy of Fine Arts and of the Artistic "Liceo" is committed to the care of a president elected by the Ministry and assisted by the Board of Administration and the Board of the schools.

The Conservatories of music are situated at Florence, Milan, Naples, Palermo, Paxma and Rome and attend to all musical education. The diplomas of certain musical institutes considered worthy of it, institutes founded by the communes in which the final examinations take place according to the ministerial programmes, have been legally recognized equal to the diplomas awarded by the abovementioned Royal Conservatories.

The teaching in the Royal Conservatories is done in the various schools of which each one devotes itself to a particular subject, *e. g.*, schools for composition, school for singing, school for Piano, etc.

Age limits, maximum and minimum, have also been decided for each School, according to the specific character of the course. For admittance to the first year of the first period of each school it is necessary to possess the title of passage of the fourth elementary final examination. But those who do not possess such title can be admitted by taking an equivalent examination. Those who have passed all the final examinations of the last period of a school are awarded a diploma. The directors of the Conservatories are assisted by the Board of Administration and by a school board formed by all the teachers. The Royal School of Recitation is annexed to the Royal Conservatory of Music at Rome, and is trusted with the theoretic-practical teaching of dramatic art.

Foreigners are admitted to the institutes for artistic education in the year of the course for which the Board of the School judge them sufficiently qualified. In the Artistic " Liceo " and in the Conservatory of Music one cannot repeat more than once the same year of a course. One cannot be admitted to the same year of Academy for more than five years. Examinations are for admission, promotion and suitability diploma, qualification. By passing an admission examination one is allowed to enter the higher course of the Art Institute, the Artistic " Liceo," the Academy of Fine Arts, the Conservatory of Music and the School of Recitation. By passing the qualification examination one enters the Academy of Fine Arts and the High School of Architecture. The pupils of each institute are admitted to the succeeding classes which do not require an admission examination by means of a promation examination, while outsiders must take a qualification examination. The examination for diploma must be taken at the end of the studies in the School of Art (or lower course of the Art Institute), in the High Institute for Artistic Industries, in each separate course of the Academies of Fine Arts and of the Conservatories and in the School of Recitation. At present the Conservatories of Music award certificates of accomplishment of the inferior course, of the medium course and diplomas. To enter the School of Art and the higher course of the Institute of Art one must possess a certificate of promotion to the sixth elementary class or of admission to the intermediate schools of first grade. To enter the higher course of the Art Institute one must have a certificate of the school of art or lower course of the Art Institute, or else a degree of the School of professional preparation, or a certificate of admission or promotion to the fourth class of an intermediate school of first grade. The entrance examination to the artistic " Liceo " for candidates already possessing a degree of the school of professional preparation or else one of admission and promotion to the fourth class of another intermediate school, is limited solely to the artistic test. To enter the Academy of Fine Arts one must possess a degree of the Art Institute.

In all the Institutes of artistic training pupils are obliged to pay attendance fees, decided by law and of fixed character. Exceptions are made however, for cases of poverty or for pupils belonging to large families.

Calcutta.

Miscellany.

[*I. British Bankers against Nationalisation* (B. K. SARKAR)—*II. Economic and Financial Developments in France* (B. K. SARKAR).]

I. BRITISH BANKERS AGAINST NATIONALIZATION

Britain's "big five" banks—Midland, Barclays, Lloyds, Westminister and National Provincial and their branches,—do the bulk of English banking. At the annual meeting of the banks their chairmen make carefully prepared and widely published addresses which reflect British financial sentiment.

Reginald McKenna, once Chancellor of the Exchequer, told the shareholders of Midland:

"Is the consumer of banking service, whether as the owner of deposited funds or as a trade borrower, likely to be better, more economically, and more fairly served by one vast bank, invested with all the powers of unrestrained monopoly, or by a few highly competitive institutions?

"The banks are in active competition with one another, and can maintain their own shares of the available business only by efficient service and sympathetic consideration of their customers' requirements. Any bank which failed to satisfy its customers would lose them. But what protection would the customer have if all banking were under one control? Then indeed the power of the single bank could be misused oppressively in a manner we are now hardly able to conceive.

"Moreover a monopoly, which can be efficiently operated only on a basis of more or less complete standardization, could not be expected to show the responsiveness to individual needs which is essential to good banking. What, then, is to be gained by it? So far as I have seen nothing adequate or even feasible has been suggested.........Any monopoly of an essential service can be used to extort large profits at the expense of the public; but a profit-making motive is not avowed by those who urge this particular project of nationalization. I conclude that there is no assurance of any compensating benefit to set against the grave evils which must arise if all banking power were concentrated in one hand."

Rupert Beckett of Westminster shared Mr. McKenna's fears of political control and asked:

"Is this the time, then, seriously to propose that the control of the Banks should be taken out of the hands of those who have proved themselves and placed under the direction of a State department, and the savings of the millions of bank depositors made the basis of socialistic experiment; or to suggest that the advantages enjoyed by the public through the active competition between the banks should be sacrificed under the dead hand of bureaucracy?"

Beaumont Pease of Lloyds pleaded for the wider international exchange of goods:

"My business is in practical every day affairs, and every day I see in my daily work obvious reasons for our poor condition. Why cannot we pay our debts to America? Because she will not take our goods in payment. Why was Australia unable to send her barley to Belgium? Because she refused to accept Belgian glass * * * I could multiply such instances indefinitely. If our well-being depends on trade, and if trade is the exchange of goods between man and man and between nation and nation, these obvious obstacles must be removed if trade is again to flow freely. Surely it is not necessary to look for 'some great thing' or to babble of the vitrues of experiments with currency, or the nationalization of banks, when some cure at any rate for the world's economic leprosy is so obviously at our doors."

The Chairman Colin F. Campbell of the National Provincial cited conditions in Germany and Italy:

"These measures are interesting," said he, "as a further illustration of the limitations of those who try to organize trade by official authority, instead of leaving it free to follow its own lines of development. Dictated economy finds that it cannot dictate beyond the borders of its own country and for navigating the shifting currents of world trade the elasticity of private enterprise has so far shown itself to be the surest guide."

BENOYKUMAR SARKAR

II. ECONOMIC AND FINANCIAL DEVELOPMENTS IN FRANCE

The political unrest which prevailed at the beginning of 1934 incited capitalists to transfer their funds abroad, and also encouraged hoarding. After a few weeks, however, public opinion seemed to be regaining confidence; the withdrawals of capital from banks, savings banks and the like declined, and once more deposits exceeded withdrawals. In November the gold held by the *Banque de France* touched its highest point for the year; 82,525 millions of francs, against 81,015 millions in circulation. After a brief reaction, the gold stock at the end of December amounted to 89,124 millions, against 83,412 million francs in circulation. In a word, throughout the whole year the monetary position of the *Banque de France* remained exceedingly strong.

Another point to note is that at no time during the year was there anything approaching a panic at the Bourse. And, quite recently, the firm line taken by the Flandin Cabinet in handling the economic situation, coupled with an improvement in international relations, created definitely favourable atmosphere. The efforts made by the Finance Minister to promote recovery of the national finances have done much to augment the confidence of capitalists in the economic future of the country.

Despite the prevailing opinion to the contrary, there can be no doubt that the past year witnessed a genuine deflation of prices. At the present moment prices in France still are higher than those prevailing in countries with depreciated currencies, calculated on a gold basis; but the discrepancy was reduced in the course of 1934.

In France as in India and elsewhere agriculture has been hard hit by the slump in agricultural produce and by over-production with its inevitable consequence—unremunerative selling prices. The French Government tried to remedy this state of thing by taking action with regard to the output of corn and wine. But for all that, the situation remains a difficult one, and the dissatisfaction of the peasantry is considerable.

The depression has had effects on the various branches of industry as well. The index-figures for the end of October, 1934, are noticeably below those for the end of December, 1933; this is true of all industrial activities, excluding automobile, iron and steel, mining, engineering and paper-manufacturing industries. During the first three months of 1934, most French industrial concerns seemed to be making a stand against the depression, and in the case of the automobile, paper-manufacturing and rubber industries, the returns showed definite improvement. But things grew worse as the year went on. The slump in ship-building persisted and chemical industries were affected by the falling off in the demand for fertilizers.

Conditions in the coal-mining industry were much the same as in the preceding year. For the first eleven months of the year the average monthly output showed an improvement of 80,000 tons, at 4,061,100 tons, being a 2 p. c. increase on the output for the same eleven months in 1933. Similarly, the production of metallurgic coke shows a considerable improvement on the previous year's returns. The output of iron ore has risen sharply; the monthly average has risen from 2,057,000 tons for the first ten months of 1933 to 2,083,100 tons for the first ten months of 1934—an increase of no less than 30·8 p. c.

The output of potash has risen 13·3 p. c.; that of bauxite 5·5 p. c.; of refined salt, 2 p. c. ; of pyrites, 1·5 p. c. ; but the output of rock salt has declined, as has that of bitumen and mineral oils.

The monthly average output of iron foundries shows a decline of 3 p. c. of the corresponding period (the first ten months) of 1933. French foreign trade did not fare well in 1933 and the figures relating to it are somewhat lower than those of the preceding year. We find, however, a slight improvement in 1934. There was an increase of 13·1 p. c. in exports and a decline of 5·7 p. c. in imports. The statistics given below relate to the first eleven months of the years 1933 and 1934, respectively :

	Tons (thousands).		Francs (thousands).	
	1933	1934	1933	1934
Imports	44,470	41,922	26,129	21,241
Exports	22,935	25,700	16,842	16,243
Deficit	21,535	16,162	9,287	4,938

There has thus been a substantial reduction of the adverse trade balance; there was a decrease in the number of tourists visiting France in 1933; the 1934 figures are even worse. Foreign visitors who no longer benefit by a favourable rate of exchange are naturally tending to fight shy of France.

The "Loi Tasso" has come as a boon to the French Merchant shipping, which has been 'carrying on' through the depression, sometimes at a loss and, at least, just covering expenses. Under this law bounties are accorded in certain cases, to French ships in commission, and the good effects of this legislation are already apparent. Meanwhile, however, the French Railways are in dire straits, and plans for their re-organisation have been drawn up.

BENOYKUMAR SARKAR

Reviews and Notices of Books

The Katha Upanisad, by J. N. Rawson. (Oxford University Press.)

This commentary by Professor J. N. Rawson of Serampore, has been published as the Carey Centenary Volume by the Senate of Serampore College. It is the result of careful and sustained study; and it contains an introduction, the Sanskrit text of the Kaṭha Upaniṣad printed in *Devanagari*, a transliterated text, an original translation, and a commentary. The introduction gives us much valuable material, although in its general form it does not offer anything particularly new.

Mr. Rawson is convinced that spiritual isolation, like economic isolation, means self-mutilation, that a very useful correlation can be established between the spiritual teaching of the Upaniṣads and Christianity, that the Kaṭha Upaniṣad is one of the most important source books for the Upaniṣad doctrine of Unity, with its consequences in practical mysticism of Yoga. He describes his work as " a preliminary study in the Hindu doctrine of God," and he prefaces his particular treatment of the Kaṭha Upaniṣad by a discussion of the general relation and course of development of the Upaniṣads, showing their relation to the Ṛg-Veda on the one hand and the Vedanta commentaries on the other. As regards the relationship of descent, Mr. Rawson is inclined to the position that the Upaniṣads embody both a revolt against Brahmanic ritualism and a development out of certain ideas underlying the latter, which ideas again were derived from some of the fundamental conceptions of Ṛg-Vedic speculation. He is disposed to think that the Upaniṣad writers do not contradict the doctrine of a plurality of selves, but, taking this for granted, were concerned to emphasise the unity of the individuals in the supreme Soul. So emphatic were they that they gave considerable excuse and encouragement for the more negative and exclusive doctrine usually associated with Saṁkara.

The detailed commentary upon the Kaṭha Upaniṣad with which Mr. Rawson provides us, reveals careful study and becomes the occasion of many beautiful and illuminating thoughts. His conclusions tend to assume a theistic character, both as regards the Upaniṣads generally, and the Kaṭha in particular. He holds that " the theistic element in the Upaniṣads is much stronger than was once supposed, and that in particular the Kaṭha though possibly affected in parts by the idealistic monism of Yājñavalkya, is on the whole distinctly theistic." His interesting interpretation of Yoga reveals the same tendency. He holds that both in the Kaṭha and in the Gītā, Yoga does not mean the producing of a hypnotic trance or ecstasy, but a discipline akin to meditative prayer, by which we may control our powers and concentrate them on a vision of the highest.

W. S. U.

Sri Aurobindo, by Adharchandra Das, M.A., P.R.S. (Calcutta University Press.)

In this little book, to which Sir S. Radhakrishnan and Dr. A. N. Mukherjee contribute a foreword and introduction, respectively, Mr. Das pays to his teacher, a practical mystic of to-day, a tribute of appreciative admiration, not unmingled with criticism. The book is stronger in its criticism of opposing systems than in its positive exposition of Sri Aurobindo's doctrines, and we could have wished that the writer had distinguished more clearly than he has done between the teaching of his master, his own ideas, and the ideas he is criticising. The writer is not very skilled in the use of the paragraph and he is also weak in the use of his conjunctions, with the result that we have sometimes a concatenation of statements rather than a progressive and reasoned argument. The quotations from Sri Aurobindo are often exceedingly platitudinous, and we should be surprised if they do justice to the distinctive quality of the guru's teaching.

Mr. Das's design is to show that Aurobindo is a practical mystic, who is averse from the extremes both of materialism and abstract idealism. Aurobindo is a believer in the superior claims of intuition as compared with reason, but his intuition is not the intuition of Bergson. It is based upon a much firmer belief in transcendent deity, and is symbolic of possible communion between the individual and the All, between humanity and Deity. This emphasis upon tranacendence of the universal spirit as explanatory of the whole evolutionary process is the basis of the most excellent criticisms of opposing systems which Mr. Das affords us. He shows us, *e.g.*, that Aurobindo is opposed to crass materialism, but at the same time cannot accept pan-psychism, and in so doing he gives us a most useful treatment of the doctrines of the latter school of thought. In the same way Mr. Das very convincingly and from the same point of view shows the weak points in the philosophies of Alexander and Bergson. It is made quite clear that the emergent cannot explain itself, and that it is intelligible only as the gradual manifestation of a Universal Divine principle.

Mr. Das has some very wise sayings upon the mistakes of abstract idealism, in its despising of the physical and the practical, which means also the despising of science and the ethical obligations of ordinary men. He warns us against excessive reliance—in relation to Yoga—upon abnormal states of trance, and shows that the aim of an "integral Yoga" must be not to depart from the physical life or the exercise of the intellect, but to 'divinise' our ordinary activities and speculations by the introduction of the spiritual. Mr. Das is a little vague as to his conception of the consummation of all things—as to whether the complete spiritualisation of the individuals might not mean their disappearance as individuals. But he complains that his master is also vague on this point, and in any case it is a problem which does not lend itself to clear treatment. The allied problems have furnished material for philosophical speculation all down through the ages, and we can hardly be surprised if definite solutions are not forthcoming in this very attractive book which Mr. Das has given us.

W. S. U.

Education, by Hazrat Inayet Khan, Luzac & Co., London, pp. 104, Cloth 5*s*., paper 3*s*. 6*d*.

The author, who is the founder of the Sufi movement in Europe with headquarters at Geneva, has written an interesting book from the standpoint of a Sufi layman. Believing fully in a spiritual view of the universe, he has dealt with the education of the infant in the cradle and followed the development through babyhood, childhood and youth, ending at the age of twenty-one. The book contains interesting parables (pp. 18, 39, 40, 50, 75, 82, 101) which characterize the teachings of Eastern sages. All through the book its distinctly Sufi philosophic attitude will be noticed by an observant reader. The following passage from chapter two is characteristic of this attitude:

"The infant that is born on earth brings with him the air of Heaven. In his expression, in his smiles, even in his cry you hear the melody of the Heaven. The Sufi point of view is that an infant is an exile from Heaven, and it is therefore that his first expression on earth is a cry. The soul that comes from above feels uncomfortable on the dense earth. This atmosphere is strange and not free and it is a feeling of exile that makes the soul cry, feeling of horror of a terror of this world of woes. When a child comes to this world without a cry it indicates abnormality" (p. 20).

Thougth the scientific view is altogether different from the Sufi interpretation of a child's sojourn in his earthly home yet the poetic quality which distinguishes it places this view on a par with Platonic, Vedantic and Wordsworthian conception of the soul. Such a view notwithstanding its many limitations will, no doubt, serve as a corrective to the exaggerated claims of the extreme school of mechanistic behaviorists in psychology. But at the same time it is difficult to go along with the author when he writes thus: "Can the Soul in its angelic or genii plane choose its instructor, etc." (p. 21). Again when he brings in astrology and the influence of the stars, it appears that he goes off his field considerably.

The author's views about rhythm (p. 16), the beginnings of language (p. 17), punishment (p. 82), music (p. 85), militarism and military training (p. 48), practice of silence (p. 35), may be accepted by the majority of mankind and the fine readable style in which it is written will help many mothers of children to orient their efforts to a new direction in which the God-ideal, as the author puts it, may be shown in the mind of the child in the plastic periods of babyhood and early youth. The practice of a few of the maxims set forth in the pages of the book will help parents and guardians in the discharge of their duties and academic psychologists will do well to pay attention to what the author has written in its pages, however coloured that may be by a Sufi interpretation of life. The book contains much that is valuable although little that is new.

SATYANANDA RAY

Srimad Valmiki Ramayanam, published by R. Narayanaswami Aiyar, B.A., B.L., Advocate, with the help of an Editorial Committee consisting of Professor S. Kuppuswami Sastrigal, M.A., I.E.S., Mahamahopadhyay Pandit S. Krishna Sastrigal, Pandit S. K. Padmanabha Sastrigal and Pandit T. V. Ramchandra Dikshitar; printed at the Madras Law Journal Press, Mylapore, Madras, 1933. Price Rs. 5 (in superior India paper), Rs. 4 (in glazed paper).

This is a neat handy edition of the Rāmāyaṇa and will be highly welcome to Sanskrit scholars and Indologists. The text is based upon certain typical manuscripts of South India and the well-known Bombay recension. The edition keeps in view Indian tradition from the good old days, by leaving the question of addition and accretions aside. The chief purpose of the editors appears to offer a popular edition of the great epic, such as would be handy and attractive at the same time. What adds to the attraction of the book is the seventeen coloured illustrations and its cheap price. The variants and annotations are useful and instructive. The publisher is to be congratulated on his successful venture in placing this cheap but valuable edition of the ever-cherished Rāmāyaṇa in the hands of the average reader who from pecuniary reasons is generally precluded from possessing works of such dimension.

S. N. M.

Acc. No. ....
Book No. ....
Library

Abstract

INDIAN PANTHEISM AND WESTERN THOUGHT

In an article entitled, "Indian Pantheism and Western Thought," published in the January number of the *Hibbert Journal*, Prof. W. S. Urquhart, D.LITT., D.D., D.L., emphasises the need of a co-operative religious effort on the part of the adherents of Christian religion to fight against secularism and irreligion, for which a fuller understanding of the religious faith of India is needed. With a glowing tribute to India's love of religion and contribution to it, Dr. Urquhart plunges into his subject and goes on:—

"India might be said to have conducted the most colossal experiment in the religious effect of the doctrine of immanence which is to be found in the whole history of religion. It has taken the form of a pantheistic attitude, which is on the whole more negative than positive. India has been described as 'radically pantheistic and that from its cradle onwards,' and its pantheism has been more diffused in popular consciousness and more continuous in its development than in any other country. There has been a readiness to find close at hand the materials both for speculative insight and religious devotion. Every bush may be afire with God, and every natural occurrence a manifestation of His indwelling. Through pantheism both mind and spirit may be satisfied together.

"If we take the double formula, 'God is all and All is God' as the fundamental formula of pantheism, we may say that Indian thought is more interested in the former or negative aspect than in the latter or positive aspect, although the diffusion of divinity is by no means regarded as unimportant: Greater emphasis is laid upon the unity of God than upon the diversity of His manifestations, and, if necessary, the diversity—even the differentiation between man and God—has to be sacrificed to the unity. Even in the earliest religious literature the literature of the Rigveda, dating from before 1000 B.C., this passionate search for unity manifests itself. The multifarious polytheistic deities are grouped together, classified, generalised in function and organised in relative importance. Even though there may be no permanently supreme deity, one or other of the gods obtains temporary supremacy, and this is evidence of the growth of the conception of concentrated devotion. The ritual, also, is pressed into the service of unity. The sacrifice is, according to an ancient Vedic conception, the 'thread spun out to reach the gods.' It is an opportunity of tapping the hidden forces of reality, or it is itself a latent fundamental power, deeper than the gods themselves, the mysterious constitutive principle of the universe.

"We find traces also of the internalising of the mechanism of the ritual and the bringing of it into association with the aspiration of the worshipper. The connection takes place first of all on the physical plane, as the agitated outbreathing of the emotionally excited worshipper is quite simply conceived as dispersing and losing itself in the atmosphere. A higher plane is reached when we conceive of the breath as becoming articulate in prayer and of this as penetrating and having efficacy in the objective world of reality. We are here on the verge of the conception of the close relationship between the aspiration of the worshipper and the underlying power of reality, and the way is prepared for the identification of Atman and Brahman, the spirit of man and the spirit of the universe, a conception which was to have a predominant place in later religious and philosophical thinking. A further step in idealisation is reached when the *efficacy* of the knowledge possessed by the priests is emphasised. The ability to penetrate beneath surface appearance to hidden meaning is closely associated with mysterious power, and in this connection we may see even the germ of the negative conception that reality is different from appearance and is to be reached by the disregard of the suggestions of ordinary experience.

" So through the centuries the search for unity grew in intensity, and as the primitive joyousnes of the Vedic period gave place to a more somber mood in the grey twilight of more abstract speculation, the consciousness depend that the Ultimate Reality was to be reached mainly through negation. The effort to transform the All into God encountered too many obstacles in its treatment of the distracting diversity of experience, and the tendency was to turn attention rather to the other form of the pantheistic principle, to emphasise the idea that God was All, or, in other words, to deny the reality of all that was *not* God that God might be all in all. There is, indeed, a transition from the positive mood to the negative. Our forms of perception and categories of thought are thrown out in order to grasp the objects of the world, and, however adequate these may be as far as ordinary objects are concerned, they are found to be inadequate for dealing with the ultimate reality. But yet they lead us towards it. Space and time are useful forms even for religious satisfaction in that the unbroken continuity of space and the equally unbroken continuity of time suggest the idea of cosmical unity. Spacelessness means unlimited universality and timelessness the permanent and unchanging. Similarly when we extract from the category of causality its uttermost significance this may be taken to mean passing beyond particular events to that which is the ground of all happening, the discovery of Eternal Being behind and beyond all Becoming.

"The Indian mind, especially in the thought of the Vedanta, deepens the significance of this discovery by passing sentence of annihilation on the world of sense it has left behind. The objects of our ordinary experience are but ' names and forms,' unrealities, appearances; and the world they constitute is but little better than a dream. Our categories are constructions of the self, figments of our imagination or perhaps the products of some cosmic imagining of an arch illusionist, of whose mysterious existence we are deemly aware, but who has no secure place in the scheme of ultimate reality.

" The outgoing or expansive movement of our minds has been of the nature of a deception—self-deception or cosmic deception, it matters little which—but yet it has not been wholly a mistake. It is only a direction which has been wrong. The true significance of the expansive movement in knowledge is that we *are* related to reality beyond ourselves but its error is that it has sought to find *outside* of us what can only be found *within*. When we retract our faculties from their vain external search, and enfold them again within ourselves, we find that this self of ours is not a mere pin-point of existence, a shadowy and vanishing entity, but that it is s focussing of the universal Self, a coming into conscious and concentrated luminousness of that vast ultimate Being with whom or with which we are essentially one.

" ' If thou wouldest empty all thyself of self
Like to a shell dishabited
Then might he find thee on the ocean shelf
And say, ' This is not dead '
And fill thee with himself instead,'—(T. E. Brown.)

" We thus reach the climax of Indian thought, the fundamental formula ' That art Thou,' the equation of the self of the individual with the Self of the universe, the establishment of the identity relation with God, both for philosophy and religion. Max Müller describes this as ' the boldest and truest synthesis in the whole history of philosophy ' and an Indian writer thus glowingly describes its supreme significance :—

> ' To think and feel and act as if—as is really the case—I were the universe, this is the grand ideal which the religious books set up before their followers—an ideal which guides the practical conduct and devotional exercises of all true Hindu theists.' "

After dwelling on the practical implications of this identity-relation between the Soul and God, the learned writer concludes with a discussion of the religions value of this identity ideal:

" Finally, we may ask whether the identity relation can provide us with religious satisfaction ? This is the ultimate test, a test, however, which the Indian thinker is not always willing explicitly to apply, because he holds that identity is the only relationship between the soul and God which is philosophically tenable, and that if it fails to satisfy our religious needs, religion must give place to philosophy rather than philosophy to religion. In less theoretical moods, however, he would estimate its religious satisfactoriness very highly.

" And with reason, for in many of its aspects this identity concept seems to express the interest form of religion, the consummation of the longing of the mystic for completeness of harmony with God. It may be reached by negation, but negation is a corollary of the insatiable quest on which religion sets forth as it emerges from the mood of ' divine discontent.' Over against the intensity of its aspiration and the felt importance of the goal, the world of the actual may assume a dream-like character, ' relinquishing its hold upon the frame of things.' The identity concept also expresses an intense dislike of externality in religion, and it is for all of us impossible to find satisfaction in a deistic God, set at a distance from the world and from ourselves. Religion must be ours ; our own attitude. God must be brought from the distance into our very heart. For the truly religious man God is not an object but an atmosphere in which our soul can truly breathe the breath of life.

" Yet notwithstanding the beauty and attractiveness of the identity ideal, it does not seem to reach the possible heights of the religious relationship. Because of its negative character, its denial of our ordinary activites, its emphasis upon the difficulties of the religious search, it seems sometimes to make scepticism the basis of religion, which is uncommonly like making a desert and calling it peace. Further, through its reluctance to ascribe character either to God or ourselves, it does not guard us against making use of lower and even physical conceptions in our interpretation of the religious attitude. The very word " absorption " has a physical suggestiveness about it of the " plop " of a raindrop into a pool, and it is the same with other identity metaphors. We realise our relationship to God through those of our faculties which are nearest to unconsciousness or hypnotic states or to our merely physical nature. No room is left for the assertion of freedom or of personality. We are lost in the boundless spaces of the world, and when we ask who *we* are, no answer comes from out the void.

"Surely there is a challenge here both to philosophy in general and to Christian speculative thought. Surely there is a better way of satisfying our religious aspirations—not by way of identity indeed, but by way of communion.

"In our thinking upon religious matters, why should we not turn back to the simplest relationship of all—the subject-object relationship? We do not mean that God should be likened to other objects, still less that we should neglect the Vedantic warning against externality. We should not concretise either the world or God or ourselves so as to lead to distancing or separation. No foreignness, no strangeness can be allowed to enter into or spoil the unity which exists between ourselves and God. But emptiness, either of ourselves or God, is not the necessary consequence of the removal of externality. It is through the activity of the self that we obtain a criterion of reality. But the fuller consciousness of the self is not isolating: along with it there comes a sense of duality, a reaching out to the Other, to the Divine Object.

"And it is on this basis alone that true worship is possible. The identity concept cannot provide for this. Worship implies a relationship between two terms, and cannot persist if the two are fused together. We cannot worship ourselves if we alone exist; nor can *we* continue to offer the worship if God alone exists.

"The truth of the subject-object relationship is continued on to the religious level through the conception of love, which saves us from the danger of the identity concept, especially from the extremes of excessive humility or excessive pride, by establishing both terms of the relationship between man and God and making communion possible between them. The love of man to God is not a merely sentimental human yearning without assurance of any object. And from the side of God this conception implies the outflowing activity of God, in trustfulness towards the world which He has made, suggesting that He would not be God without it and without purposing to satisfy its needs, even when these needs mean the redemption of men from the evil they have wrought and the suffering of God for the restoration of perfect communion.

"Hindu thought, in the implications of the identity conception, tends to deny the reality of the actual and to suggest that God's participation in the actual history of men can only be of the nature of appearance. Christianity comes down into history in order that it may make actual what is possible for men, in order that *we*—in our concrete full human personality, and not as disappearing phantoms in a dream-like world—may become the sons of God. In the connecting of human potentiality with Divine purposefulness Christianity seems to complete the truth of the identity conception. The Hindu formula 'That art Thou' is a challenge sent out by speculative thought, striving to express the persistent yearning of humanity for fulness of communion, and the answer comes back in the name Immanuel, God with us."

News and Views

[A Monthly Record of News and Views relating to Schools, Colleges, Universities, and other Literary, Cultural and Academic Institutions and Movements in India.]

Modern History Congress

The First All-India Modern Indian History Congress will be holding its session at Poona on June 8, 9 and 10th next. The Congress will be inaugurated by Lord Brabourne, Governor of Bombay, and will be presided over by Sir Shafaat Ahmed Khan of the University of Allahabad. The Congress will deal with that period of the history of India which begins from the entry of Mahomedans into this country and closes with the establishment of British power, that is, from about 800 A.D. to 1818 A.D. The Calcutta University will be represented in the Congress by Dr. S. N. Sen, M.A., PH.D. (Cal.), B.LITT. (Oxon.), Sir Asutosh Professor of Indian History.

An Educational Tour

Under the auspices of the International Student Service, an educational tour had been organised for the second year by Mrs. S. K. Datta, wife of Mr. Datta, Principal, Forman Christian College, Lahore. A party of about 20 students and teachers left Bombay for Europe on May 23. The return journey will be made on August 10.

Hindi University at Indore

An association has been formed, with Sir Hukum Chand as president, to inaugurate the proposed Hindi University at Indore, which will be the first of its kind to give instruction through Hindi in all subjects up to post-graduate classes. The only parallel is the Hyderabad Osmania University where the medium is Urdu. Other members of the association are Sir Syed Ross Masood, founder of the Hyderabad Osmania University and ex-Chancellor of Aligarh Moslem University, and Miss Indirabai Bhagwat, Officiating Director of School Education, Holker State.

Four new examinations will be instituted after the vernacular final examinntion, each a year after the other, the standard of teaching in these classes "approximating to that of matriculation, intermediate, B.A. and and M.A." Every graduate will have practical knowledge of an industry or art to fall back upon in cases of emergency. As outstanding feature of the scheme is the choice given to students after "Pravesika" to take up higher training in the industry and art selected by them and acquire technical diplomas or to pursue studies in literary, social or professional subjects. English has been retained as an optional subject. Teachers will be stationed at mofussil centres—forming the nuclei of future Hindi colleges—to prepare private students for university examinations.

Lucknow University

The decision of the Executive Council of the Lucknow University recommending to His Excellency the Chancellor that Dr. R. P. Paranjpye be re-appointed Vice-Chancellor for another term, has been generally approved in educational circles at Lucknow. Dr. Paranjpye's period of office has been marked by several important changes and a few outstanding achievements. Women's education in the United Provinces has shown remarkable progress in the last few years. The Faculty of Law in Lucknow University, in common with that of other universities in other provinces, had long been the target of criticism, but it was only during Dr. Paranjpye's period of office that any real attempt was made to reorganize the Department. What will remain as a permanent memorial of Dr. Paranjpye's term of office will be the new library building, plans for which have already been drawn up. It is proposed that the University should spend about a lakh and a half and that Government should be requested to contribute an equal amount as a non-recurring grant.

Bombay Education Week

A scheme of reform with regard to secondary education was outlined by Mr. V. N. Chandavarkar, Vice-Chancellor of the Bombay University, at the annual session of the Bombay Division Education Week held here recently. Mr. Chandavarkar emphasized that the present system of matriculation examination should be made to serve its real and only purpose as a purely entrance examination to the University

The result of the present arrangement whereby the examination was made to serve both as the university entrance examination as well as the school final examination, was that a number of students really unfit for university education were appearing for it and the examiners were forced to be satisfied with a lower standard of performance by the candidates. The standard of University education was thereby also lowered. The examination, Mr. Chandavarkar stated, acted as a stranglehold on both higher and secondary education. As a remedy against the evil he suggested that students with a technical bent of mind or those aiming at clerical service should be diverted from the examination at the stage of the fourth standard by the holding of examinations specially instituted for the purpose and conducted under the auspices of employers like the Government, the railways and similar bodies.

Mr. Chandavarkar also suggested the development of centres of technical education at various industrial areas of the province, thereby ensuring that only those fitted for university education should proceed to the higher standards.

The Punjab University

The Punjab University has decided to open a Public Service Class in order to provide training for candidates who propose to take the Indian Civil or Finance Service examinations. The University has appointed a Committee to organize a scheme for this class and has appointed Professor G. C. Chatterjee, Government College, Lahore, as Advisor. He will personally guide the studies of individual students and be in general charge of the Public Service Class.

It is proposed to provide the following facilities for the Public Service Class :—(1) Personal advice with regard to suitability of candidates, choice of subjects to be selected and lectures to be attended by individual candidates. (2) Provision of special courses of lectures in the compulsory group of subjects to meet the requirements of the I.C.S. examination. At present it is proposed to provide instruction in English including Essay writing, and to organize courses of lectures in General Knowledge and Every day Science. (3) To extend permission to the Public Service Class to attend an Honours school of M.A. lectures in various optional subjects, which may prove useful for the higher competitive examinations. The scheme of instruction for the Public Service Examinations will come into force from October, 1935.

Empire Universities' Conference

It is understood that a quinquennial congress of Universities of the British Empire will be held at Cambridge from July 13 to 17, 1936, immediately after the celebration of the centenary of the University of London. Mr. Stanley Baldwin, Chancellor of the University of Cambridge, has consented to act as President. An interesting programme of addresses and discussions on educational problems and visit to places of interest is being arranged.

The University of Calcutta will be represented at the Congress by Mr. Syamaprasad Mookerjee, *Vice-Chancellor,* Dr. Bidhanchandra Roy, Professor S. K. Mitra and Sir W. E. Greaves, an ex-Vice-Chancellor and ex-Judge of Calcutta High Court.

Assam University Project

A Bill initiated by Maulvi Munwar Ali for establishing a university in Assam had been tabled for discussion in the current session of the Legislative Council which was opened by His Excellency the Governor on May 27 last. The Rev. J. J. M. Nichols-Roy had also tabled a resolution on this subject, suggesting that a scheme for a university in the province be immediately prepared and placed before the Council.

His Excellency however, refused sanction to the introduction of the Bill and discussion of the resolution on the ground that it would impose a heavy charge on the revenues of a bankrupt province like that of Assam. He said that the controversy over this question and the deep interest that was being taken in it by the people in both the valleys would necessitate, first of all, a proper inquiry into its various aspects by a special officer and the appointment of a strong, expert, representative committee to consider all the facts placed by him before them, to take evidence if necessary and to make their recommendations to the Government. Without such an inquiry, His Excellency said, the details of a University Bill could not be expected to be hammered out and reconstructed in the Council Chamber.

Public opinion on this subject is sharply divided. Meetings were recently held in connection with All-Assam University Day at Gauhati, Sibsagar, Tezpur, and other places in the Assam valley recording unqualified support for the proposal. On the other hand, a very well-attended and representative meeting at Sylhet registered a united protest against a separate University for Assam.

Ourselves

[I. Asutosh Day—II. Tibetan and Chinese Studies—III. Inter-University Board and Co-education—IV. All-India Modern History Congress, 1935—V. Sixth International Congress, Amsterdam—VI. Seventh Imperial Social Hygiene Congress, London—VII. Quinquennial Congress of the Universities of the British Empire—VIII. Nineteenth International Congress of Orientalists, Rome—IX. Premchand Roychand Studentship in Scientific Subjects—X. New Affiliations—XI. Matriculation Examination, 1935—XII. Intermediate Examination in Arts, 1935—XIII. Intermediate Examination in Science, 1935—XIV. Mutual Recognition of the Matriculation Examination—XV. The University of Besançon (Franche Comté)—XVI. A New Ph.D.—XVII. Dr. Girindrasekhar Bose and Mr A. N. Harley—XVIII. Miss Rama Bose—XIX. George V Professor of Philosophy—XX. Tagore Professor of Law—XXI. Some Recent Appointments—XXII. Mr. A. K. Fazlul Huq—XXIII. A New College—XXIV. St. Anthony's School, Shillong—XXV. Teachers' Training Department—XXVI. Law College Governing Body—XXVII. Birth-Day Honours—XXVIII. An Appreciation—XXIX. Notifications.]

I. ASUTOSH DAY

The eleventh anniversary of the death of Sir Asutosh Mookerjee was duly celebrated on the 25th of May. Tributes were offered, of devotion and loyalty, to the cause for which Sir Asutosh worked and died. There was a double programme arranged for the celebration. The morning function was held at Chowringhee Square. A large and distinguished assembly gathered at 7-30 A.M. at the foot of Sir Asutosh's statue, which was thickly bedecked with flowers, and it was presided over by the Hon'ble Justice Sir Manmathanath Mukherji. Sir Manmathanath, who spoke in Bengali, dwelt at length on the significance of the annual prayer held in memory of the departed great. He paid an eloquent tribute to the greatness and unique personality of Sir Asutosh. The meeting concluded with offerings of floral tributes and songs sung in chorus by women admirers. The evening function was held at the Darbhanga Buildings at 5-30 P.M. The marble bust of Sir Asutosh on the landing of the grand staircase was decorated with flowers and garlands, and the whole atmosphere breathed, as it were, the sublimity of a Hindu temple, heavily laden as it was with the holy odour of burning incense. The marble staircase was filled with students, teachers and men of light and leading, who gathered together as usual to pay their homage to the memory of a great man who lives enshrined in the heart of every Bengali, nay, every Indian. The Rev. Dr. W. S. Urquhart, who presided, delivered his address with a sonorous voice—so characteristic of him—an address which in depth and solemnity was well worthy of the occasion. Then followed *Kīrtan* songs by Pandit Ramkamal Bhattacharyya after which the function came to an end.

We reproduce the full text of Dr. Urquhart's Address below:

"It is an honour and privilege to be allowed to take part in the solemn ceremony of to-day—the celebration of the eleventh anniversary of the death of Sir Asutosh Mookerjee. I value all the more the opportunity given to me as an ex-Vice-Chancellor of paying another tribute to him on behalf of the University, because the very inability of the present Vice-Chancellor—in the fitness of things—to preside at this assembly is an evidence of the closeness of the bond between Sir Asutosh and the University which he loved and served so magnificently.

"There are some commemorations of the illustrious dead which diminish in importance and intensity as the years go by. The stream of enthusiastic remembrance loses itself in the sands of the desert of forgetfulness. The celebration is perfunctory and a matter of tradition rather than of present interest. It is not so in the case of Sir Asutosh Mookerjee. The affection in which his name is held and the gratitude which his achievements call forth seem to me to be as strong and widespread as on the day of his death. In the years that have elapsed some of his contemporaries and successors have fallen by the way, but others have arisen worthy to take their place and able to maintain the great tradition which has been handed down. Those of us who cherish personal recollections and had the privilege of his friendship and leadership, can bear testimony to the fact that the passing years have not diminished our admiration for his outstanding intellectual qualities and his great powers of organisation.

"He was taken away from us at a time when it had just become possible for him to take a more direct share in the public life of the country, and it is my firm conviction that, had he been spared to us, this would have made a vast difference to the history of Bengal and to the whole of India.

"I do not believe that the memory of a great man is a matter solely of the past. I believe a man's place among the immortals of his country—his effective posthumous influence—is based upon the extent to which he was able to make his purposes conform to the Divine purposes working through history—the extent to which he was able to make himself necessary to his fellow men. We in this University have warrant in ascribing on this and other grounds the quality of immortality to Sir Asutosh's work, for assuredly the University had need of him, and he seems to have been the man of destiny in its affairs. Another allied thought which suggests itself to me is that the dead have need of us, and that we are worthy to celebrate their anniversaries only in so far as we share the spirit of their life and are ready to carry forward the work which they have begun. We can believe that it may be a special joy to Sir Asutosh to know that the guidance of University affairs has been entrusted to his son. By our presence here to-day we share with his family in the tribute of affectionate remembrance, and we give to the world the assurance that the personal links which bind this University to the memory of Sir Asutosh, are strengthened in the minds of many others who also reverence his memory and are ready to carry forward his work."

* * *

II. Tibetan and Chinese Studies

Those interested in Oriental Studies will be glad to be told that this University is making provision for organising Tibetan and Chinese Studies in the Department of Post-Graduate Teaching in Arts. The Vice-Chancellor himself has taken the initiative in the matter and a scheme has been drawn up and adopted for three years for the present, in consultation with Professor Vidhusekhar Bhattacharyya, Professor Suniti Kumar Chatterji, Professor Prabhatchandra Chakravarti, Dr. Prabodhchandra Bagchi and Dr. Satkari Mukherjee. Years ago the imagination of Sir Asutosh brought into being an arrangement for Tibetan Studies at the University under the direction of a Tibetan Lama; but financial stringency subsequently led to the withdrawal of the arrangement, but not until it had equipped a number of our students and teachers with a knowledge of Tibetan language and literature. Meanwhile, the University has been enriched by the addition, in the Post-Graduate staff, of teachers who are well grounded not only in Tibetan but Chinese as well. Our present Vice-Chancellor has been quick to seize the opportunity, and the result is that a regular scheme of studies in these subjects will begin to work, subject to the approval of the Senate, from the beginning of the next academic year. Students and teachers would thus find a rare opportunity of learning Tibetan and Chinese which provide invaluable material for Indian History and Culture.

* * *

III. Inter-University Board and Co-education

It is gratifying to learn that the resolution regarding the University Education of Women adopted by the Inter-University Board, India, at the last meeting of the Board held at Calcutta in February last, is virtually the same as that adopted by this University some time back. In fact, the resolution eventually adopted by the Board was originally proposed by this University and ran as follows:

> That in the opinion of the Board in Primary and University stages co-education should be encouraged, and that in Secondary and Intermediate stages separate schools for boys and girls are desirable, but where this is not possible, girls should be allowed entrance into general schools, and special arrangements should be made for them.

Now that the Inter-University Board have adopted this resolution, it is to be hoped that other Universities in our country will follow the same principle.

* * *

IV. All-India Modern History Congress, 1935

It is good news to learn that an All-India Modern History Congress has been organised to be held at Poona on the 8th, 9th and 10th of this month. We have already had another important organisation, the All-India Oriental Conference, which has done much useful work in the domain of ancient Indian History and Culture, and now that an All-India Modern History Congress has come into being, students of Indian History will very naturally expect to see a fresh impetus given to historical studies and researches in this country. Sir Shafaat Ahmed Khan of the University of Allahabad will, we understand, be the first President of the Congress, and let us hope that under his guidance the Congress will make a good start.

We are glad to announce that Professor Surendranath Sen, M.A., PH.D. (Cal.), B.LITT. (Oxon.), has been appointed a delegate of this University to attend the Congress.

* * *

V. Sixth International Congress, Amsterdam

In response to an invitation from the President and First Secretary, Organising Committee for the Sixth International Congress, Professor S. P. Agharkar, PH.D., has been appointed a delegate to represent this University at the said Congress, which will be held at Amsterdam from the 2nd to the 7th September next. It has been emphasised in the Secretary's letter of invitation that the delegation of this University will be specially and cordially welcomed by the Committee.

* * *

VI. SEVENTH IMPERIAL SOCIAL HYGIENE CONGRESS, LONDON

Dr. C. A. Bentley, C.I.E., M.D., (Cal.), M.B.C.M., (Edin.), D.P.H., D.T.M.&H., has been appointed a delegate of this University on the seventh session of the Imperial Social Hygiene Congress, which will be held at London from 8th July to 12th July next.

* * *

VII. QUINQUENNIAL CONGRESS OF THE UNIVERSITIES OF THE BRITISH EMPIRE

The undermentioned gentlemen have been appointed delegates to represent this University on the next Quinquennial Congress of the Universities of the British Empire, which will he held at Cambridge from the 13th to the 17th July, 1936, and will be presided over by Mr. Stanley Baldwin.

1. Syamaprasad Mookerjee, Esq., M.A., B.L., Barrister-at-Law, M.L.C., Vice-Chancellor.
2. Bidhanchandra Ray, Esq., B.A., M.D., F.R.C.S. (Eng.), M.R.C.P. (Lond.), F.S.M.B. (Bengal).
3. Professor Sisirkumar Mitra, D.SC.
4. Sir William Ewart Greaves, KT., M.A., D.L.

The delegates have been requested to suggest subjects for discussion at the Congress.

* * *

VIII. NINETEENTH INTERNATIONAL CONGRESS OF ORIENTALISTS, ROME

The nineteenth session of the International Congress of Orientalists will be held in Rome from 23rd to 29th September next. The following gentlemen have been appointed delegates to represent this University at the Congress:

1. Professor Suniti Kumar Chatterji, M.A., D.LIT. (LOND.)
2. Niharranjan Ray, Esq., M.A.

* * *

IX. PREMCHAND ROYCHAND STUDENTSHIP IN SCIENTIFIC SUBJECTS, 1934

The Premchand Roychand Studentship in Scientific subjects for the year 1934 has been divided equally and awarded to the two undermentioned candidates for the theses noted against their names :

Mr. Jnanendralal Bhaduri, M.SC.	*The Anatomy of the Adhesive Apparatus in the Tadpoles of Rana Afghana Gunther with special reference to adoption modifications.*
Dr. Umaprasanna Basu, D.SC.	1. *A Study of the Michael Re-action.* 2. *On the Formation of Nitrogen Ring Compounds in Nature.*

* * *

X. NEW AFFILIATIONS

From the beginning of the next academic session, the following colleges will be further affiliated to the University of Calcutta in the subjects and up to the standards noted against their names :

Uttarpara College, Uttarpara	... Elements of Civics and Economics (Intermediate Standard).
Rajshahi College, Rajshahi	... Political Economy and Political Philosophy (B.A. Hons. Standard).
Do. do.	... Elements of Civics and Economics (Intermediate Standard).
Ripon College, Calcutta	... Pali (Intermediate and B.A. Pass Standard).
Do. do.	... Mental and Moral Philosophy (B.A. Hons. Standards).
Vidyasagar College, Calcutta	... Hindi (as Second Language) (B.A. Standard).
Chittagong College, Chittagong	... Bengali (as Second Language) (B.A. Standard).

* * *

XI. MATRICULATION EXAMINATION, 1935

The number of candidates registered for the Matriculation Examination 1935 was 24,868, of whom 158 were absent, 2 were disallowed and 202 were transferred to other centres. The number of candidates who actually sat for the examination was 24,708, of whom 22 were expelled.

The number of candidates who passed the examination is 14,696, of whom 4,999 passed in the First Division, 7,836 in the Second Division and 1,861 in the Third Division. The number of candidates who have passed in one subject only is 23.

The percentage of passes is 59·6

The percentage of pass in 1934 was 62·55.

* * *

XII. INTERMEDIATE EXAMINATION IN ARTS, 1935

The number of candidates registered for the Intermediate Examination in Arts 1935, was 5,440 (including 5 special subjects), of whom 124 were absent, 1 was disallowed and 37 were transferred to other centres. The number of candidates who actually sat for the examination was 5,315, of whom 29 were expelled.

The number of candidates who passed the examination is 3,071, of whom 986 passed in the First Division, 1,633 in the Second Division and 452 in the Third Division. The number of candidates who have passed in one subject only is 4, in two subjects only is *nil*, and in three subjects only is *nil*.

The percentage of passes is 57·8.

The percentage of passes last year was 58·7.

* * *

XIII. INTERMEDIATE EXAMINATION IN SCIENCE, 1935

The number of candidates registered for the Intermediate Examination in Science 1935, was 3,666 (including 28 special subjects), of whom 68 were absent, 1 was disallowed and 26 were transferred to other centres. The number of candidates who actually sat for the examination was 3,597, of whom 25 were expelled.

The number of candidates who passed the examination is 1,855, of whom 633 passed in the First Division, 923 in the Second Division and 299 in the Third Division. The number of candidates who have passed in one subject only is 20, in two subjects only is *nil*, and in three subjects only is *nil*.

The percentage of passes is 52·1.

The percentage of passes last year was 54·9.

* * *

XIV. MUTUAL RECOGNITION OF THE MATRICULATION EXAMINATION

It may be in the recollection of our readers that the Syndicate, sometime ago, appointed a Committee to consider the question of equivalence of the Matriculation Examination of an Indian University or a corresponding Examination of a Secondary Board to the Matriculation Examination of this University. The Committee submitted a report which was adopted by the Syndicate on 13th July, 1934 and circulated to the different Indian Universities and Boards for opinion. These opinions were received and considered by the Syndicate, and the following resolutions were adopted for general guidance:

Resolved—(1) That the Matriculation Examination of a recognised University or a corresponding examination of a Secondary Board, in India, with the exception of that of the Universities of Patna and Mysore be recognised as equivalent to the Matriculation Examination of this University subject to the following conditions :—

(*a*) That so long as the rule *re* a minimum age for admission to the Matriculation Examination of the University is not abolished, candidates for admission to a course of study under this University will be required to conform to that rule.

(*b*) That where a candidate has passed the S. S. L. C. Examination of any province he will be required to produce a certificate from the educational authorities concerned that he is eligible for admission to the University course of that province.

(*c*) That candidates who have passed the Matriculation Examination of Patna or Mysore University be required to fulfil the following additional conditions before they are considered eligible for admission to a course of study under this University.

Patna University.

Candidates must pass the Matriculation Examination of this University in one or more compulsory subjects, in which they have not already passed the Matriculation Examination of the Patna University. They may be provisionally allowed to join the Intermediate course, but they must pass in the subject or subjects concerned in the next following year; otherwise they shall not be permitted to sit at the Final Examination at the end of the two years' course.

Mysore University.

(*a*) Candidates must be declared eligible for the University Course.

(*b*) They must have secured the percentage of marks as stated below, *i. e.*, 40 p. c. marks in English, 30 p. c. in Additional Mathematics, Additional Language or Vocational subjects, 35 p. c. in each of the other subjects.

(*c*) They should have taken at the Matriculation subjects corresponding to those offered for the Intermediate as far as possible.

(*d*) In cases where such correspondence is not possible admission will be subject to the Principal certifying that the students are capable of following instructions in the subject.

* * *

XV. THE UNIVERSITY OF BESANÇON (FRANCHE-COMTÉ)

Dr. P. C. Bagchi of our University has been appointed Calcutta Correspondent of the University of Besançon. Besançon is a small but important town in Franche-Comté (France). The University was founded in the 15th century and is thus one of the oldest in Europe. The authorities of the University are now offering certain special advantages to foreign students who might be willing to go there and attend the courses of the *Institut de langue et de la civilisation françaises*. Under the auspices of the University this Institute has organised two courses: the *Usual Course* (*Cours permanentes*) during the session and *Vacation Course* during the vacation. The courses have been so organised that the foreign students may specialise in the French language, literature, and the history of civilisation within a short time by coming in close contact with the Professors.

The resident students are charged a special rate of 560 francs and all students between the age of 16 and 25 are allowed a reduction of 50% on the actual fare on the French Railways.

Besançon is one of the biggest thermal stations in France and is only nine hours' journey from Marseilles and 6 hours' from Paris.

Further details about the University courses and other information may be had by applying to Dr. P. C. Bagchi, Calcutta University.

* * *

XVI. A NEW PH.D.

We offer our hearty congratulations to Mr. Rakesranjan Sarma, M.A., Lecturer in the Department of Philosophy, Dacca University, who has just been admitted to the degree of Doctor of Philosophy of this University for his thesis entitled "Studies in the Philosophy of Buddhist Vijñānavāda." The thesis which was unanimously recommended was examined by a Board of Examiners consisting of Professor Louis de la Valleé Poussin of the University of Ghent, Professor F. W. Thomas of the University of Oxford and Professor Giuseppe Tucci of the University of Rome. Mr. Sarma is a distinguished graduate of both the Universities of Calcutta and Dacca. He won the Griffith Memorial Prize of this University in 1929.

* * *

XVII. DR. GIRINDRASEKHAR BOSE AND MR. A. H. HARLEY

We are glad to announce that Dr. Girindrasekhar Bose, D.SC., M.B., has been nominated by His Excellency the Chancellor to be an Ordinary Fellow of the University *vice* Sir C. V. Raman, resigned. Dr. Bose has been attached to the Faculties of Arts and Medicine and has been appointed members of the Boards of Studies in Mental and Moral Philosophy, Experimental Psychology, and Teaching.

Mr. A. H. Harley, M.A., has been re-nominated an Ordinary Fellow with effect from the 11th June, 1935, next, on which date his present term of office is due to expire.

* * *

XVIII. MISS RAMA BOSE

The University has resolved to utilise a portion of the fund created by the bequest of the late Rai Viharilal Mitra, Bahadur, for the furtherance of women's education in the province. A special scholarship of the value of Rs. 2,400 out of this fund has been granted to Miss Rama Bose, M.A., one of our brilliant lady-graduates in Philosophy, for one year from 1st July, 1935, to enable her to complete her researches in Indian Philosophy at Oxford. It may be in the recollection of our readers that a research stipend of Rs. 75, made tenable at Oxford, had been granted to Miss Bose for one year with effect from 1st July, 1934. Since then she has been carrying on her researches abroad to the full satisfaction of Professor F. W. Thomas, Boden Professor of Sanskrit, Oxford, who has been guiding her work. She has been permitted to go up for the D.PHIL. degree of Oxford University in two years, having been exempted from the preliminary B.LITT. examination owing to the excellence of her work. We hope Miss Bose will justify the scholarship now granted to her.

Miss Bose graduated with Honours in Philosophy with the first position in the First Class, and took the M.A. degree in the same subject with the same distinction.

* * *

XIX. GEORGE V PROFESSOR OF PHILOSOPHY

The appointment of Rai Bahadur Krishnachandra Bhattacharyya, M.A., to act as the George V Professor of Mental and Moral Philosophy of this University, in the place of Sir Sarvapalli Radhakrishnan, KT., M.A., D.LITT., the permanent incumbent of the post, will be appreciated by all within and outside the University. Those who know Professor Bhattacharyya, and are aware of his long and brilliant record of teaching and research, his vast erudition, his sober and scholarly habits and his unassuming manners, cannot but feel that the selection has been happy. He is one of the early recipients of the Premchand Roychand Studentship (1901) and he enjoys an extraordinary reputation as a teacher of Philosophy in and outside Bengal. After retirement from Government service he joined this University as a Professor of Philosophy, and subsequently served as Director of Researches in the Philosophical Institute at Amalner.

Professor Bhattacharyya has been appointed at present for a period extending from 1st June, 1935, to 30th April, 1937.

* * *

XX. TAGORE PROFESSOR OF LAW

Few appointments in recent years have given so universal satisfaction as that of the Hon'ble Justice Sir Manmathanath Mukherjee, KT., M.A., B.L., as Tagore Professor of Law. Sir Manmathanath has been invited to accept the appointment for the year 1935, on the usual terms and conditions, and to deliver a course of not less than twelve lectures on " Res Judicata," on a honorarium of Rs. 9,000. The lectures will be delivered during 1936-37.

* * *

XXI. SOME RECENT APPOINTMENTS

We are glad to announce that Dr. Asutosh Bhattacharyya, M.A., PH.D., Premchand Roychand Student, has been appointed a whole-time Lecturer in the Department of Sanskrit with effect from 1st June, 1935. Dr. Bhattacharyya has been for a good many years a Professor of Sanskrit in the Brajamohan College, Barisal, where he has already built up a reputation for teaching and research. He obtained the Premchand Roychand Studentship in 1927 and his

Doctorate in 1934 from this University for a highly commended work on Vedanta. The appointment has been made in the place of Pandit Kokileswara Sastri, M.A., who is retiring after having rendered distinguished service to the University for about a score of years.

We congratulate Mr. Panchanan Chakravarti, M.A., on his appointment as a whole-time Lecturer in the Department of Political Economy and Political Philosophy of this University with effect from 1st June, 1935. Mr. Chakravarti comes with an experience of teaching in different Calcutta Colleges as also in the Post-Graduate Department of our University. He has had a brilliant academic career, having secured the first position in almost all the University examinations.

We also congratulate Dr. Rabindranath Sen, M.A. (Cal.), PH.D. (Edin.), on his appointment as a whole-time Lecturer in the Department of Pure Mathematics of this University. Dr. Sen took his M.A. in Pure Mathematics from our University, and his Doctorate from Edinburgh. He has been serving the University as a part-time Lecturer in Pure Mathematics for some time past, and his appointment now as a whole-time Lecturer will give universal satisfaction.

Mr. Muhammad Ishaque's appointment as a whole-time Lecturer in the Department of Arabic and Persian will also be hailed with delight. It may be in the recollection of our readers that Mr. Ishaque was recently honoured by the Persian Government with a gold medal for his work on Persian Literature. He has been on more than one occasion to Persia in connection with his researches which have received wide appreciation. He has already been serving as a Lecturer for a number of years and now his appointment in grade comes in the fitness of things.

* * *

XXII. MR. A. K. FAZLUL HUQ

We offer our hearty congratulations to Mr. A. K. Fazlul Huq, one of our distinguished Fellows, on his election as Mayor of the City of Calcutta. The University took the earliest opportunity to offer its felicitations to him at the meeting of the Senate held on 1st June.

Mr. Huq, the Vice-Chancellor observed, was the third Mayor of this city who had also been associated with this University as member of the Senate. If Medicine and Commerce had given two, Law had also given one of whose abilities and distinction the University might justly be proud. Recalling with pleasure his services as Minister of Education the Vice-Chancellor said that he could not forget that Mr. Huq was in office at a time when the University was passing almost through a crisis. He was always a champion of its legitimate rights and interests. Concluding the Vice-Chancellor hoped that the Mayor would guide the deliberations of the Corporation so as to advance the cause of its progress and efficiency.

Replying Mr. Huq thanked the Vice-Chancellor and the Senators for their good wishes and felicitations. He recalled with feelings of gratitude the help and co-operation extended to him when in office by the Syndicate and the guidance he had received from Sir Asutosh. "It was his guidance in all matters," Mr. Huq observed, "that enabled me to render services not merely to the University but to the cause of education in this province."

* * *

XXIII. A NEW COLLEGE

Madaripur, in the district of Faridpur, is going to have a college of her own to be named Tilakchandra Silver Jubilee College. The college has just been granted affiliation in English, Bengali, Logic, History, Sanskrit, Arabic, Persian Mathematics, and Elements of Civics and Economics up to the Intermediate standard from the commencement of the academic session of 1936-37, or of the next session (1935-36), if, of course, the Government of Bengal in the Ministry of Education is agreeable.

* * *

XXIV. ST. ANTHONY'S SCHOOL, SHILLONG

St. Anthony's School, Shillong, and "Our Lady's House," Shillong, have also been affiliated up to the Intermediate Arts standard with effect from the commencement of the academic session of 1936-37 or of 1935-36, subject to the approval of the Ministry of Education, Government of Bengal.

* * *

XXV. TEACHERS' TRAINING DEPARTMENT

It will be welcome news to those who are interested in the re-organisafion and improvement of the standard of Secondary Education of the province that the Senate has given sanction to the scheme outlined in the Report of the Committee, appointed by the Syndicate to consider the possibility of starting a Teacher's Training Department directly under the University with a view to provide for facilities for students preparing for the B. T. Degree and arrange for special courses of lectures, including vacation courses, on methods of teaching in selected subjects.

In moving the resolution for acceptance by the Senate the Rev. Dr. W. S. Urquhart pointed out that the three existing training colleges in the province, of which one was meant for women students alone, were insufficient to meet the ever-growing demand for admission into the training colleges. But as it was not possible for the University at the present stage, to open a complete B. T. Training classe, they should take up the second best course and make arrangements for short and vacation courses. This would in no way prejudice, Dr. Urquhart was certain, the standard of the B. T. Degree; on the other hand, the scheme would yield very good results specially in view of the new Matriculation Regulations that would soon come into force.

The Vice-Chancellor observed that criticisms have of late been heard that there was no adequate supply of trained teachers in our high schools, and education had suffered in consequence. The University was now, therefore, going to take the definite step for providing trained teachers for employment in high schools. In course of time the Senate would be approached to consider the advisability of opening a full-fledged Education Department.

The scheme which has been accepted for five years at present will provide special training in the method of teaching particular subjects, *e.g.*, English, Bengali, Science, Elementary Hygiene, History and Geography. The necessity of this training will be considerably great in view of the fact that in future all subjects, except English, will be taught in schools through the medium of Vernacular. The Committee therefore rightly recommends that the University ought to provide facilities for training an adequate number of teachers for the purpose. According to future recommendations of the Committee, the Short Course will include two terms of one month each, one in summer and the other in winter, to be decided finally by the Syndicate which will also take necessary steps to give effect to the scheme from July next.

* * *

XXVI. LAW COLLEGE GOVERNING BODY

The following gentlemen have been nominated representatives of the Faculty of Law on the Governing Body the University Law College for the year 1935-36:—

Birajmohan Majumdar, ESQ., M.A., B.L.
Sir Z. R. Zahid Suhrawardy, KT., M.A., B.L., Barrister-at-law.
The Hon'ble Justice Sir Manmathanath Mukherjee, KT., M.A., B.L.

* * *

XXVII. BIRTH-DAY HONOURS

Two names closely associated with the University figure prominently in the list of Honours conferred on the occasion of the last birth-day of His Majesty the King Emperor. The Hon'ble Mr. Justice Leonard Wilford James Costello, M.A., LL.B., Barrister-at-Law, has been honoured with a Knighthood. Sir Leonard is one of our distinguished Fellows, and is also a member of the Faculty of Law.

The unique distinction of Mahamahopadhyaya has been conferred on Pandit Sakalanarayan Sarma. Mahamahopadhyaya Pandit Sakalanarayan Sarma is a distinguished teacher in the Departments of Post-Graduate Teaching in Sanskrit and Indian Vernaculars in our University.

We offer our hearty congratulations on both the recipients of the high distinctions.

* * *

XXVIII. AN APPRECIATION

The following letter has been received by the Registrar, University of Calcutta, from Prof. E. T. Whittaker of the Mathematical Institute of Edinburgh. The letter speaks for itself and is reproduced for the perusal of the readers of the *Calcutta Review*:—

MATHEMATICAL INSTITUTE
16, CHAMBERS STREET, EDINBURGH,
1935, March 27.

To
THE REGISTRAR,
CALCUTTA UNIVERSITY.

DEAR SIR,

I beg to acknowledge the receipt of the copy of "Introduction to the Geometry of the Fourfold" by Surendra Mohan Ganguli, D.SC., which you have most kindly sent me, and I would ask you to convey to the Vice-Chancellor and Syndicate and to the author my most grateful thanks for it.

Since its arrival, I have been reading it with much appreciation and admiration. The plan is excellent, the exposition clear, and the author well acquainted with the original memoir in which the subject has been developed. It is in my opinion worthy of high recommendation.

Yours faithfully,
E. T. WHITTAKER.

* * *

XXIX. NOTIFICATION

Rao Bahadur Bapu Rao Dada Kinkhede Lectureship for 1936: Nagpur University

Applications are invited for the Rao Bahadur Bapu Rao Dada Kinkhedi Lectureship for 1936. The Lecturer will be required to deliver a series of not less than three lectures in English (unless permitted otherwise) in or about November, 1936, on the following subject *viz.* "**Possibilities of Educated Men settling in the countryside and promoting Small Industries subsidiary to Agriculture, with special refernece to the Needs and Conditions of the C. P. and Berar.**" The honorarium payable for the lectures is Rs. 1,000. The copyright in the lectures shall vest in the University, which shall publish the lectures. Each candidate shall—(*i*) state in his application the number of lectures he proposes to deliver, and (*ii*) submit twelve copies of a synopsis of his proposed lectures and, if he so pleases, an equal number of copies of his introductory lecture. All applications must reach the Registrar, Nagpur University, not later than 17th June, 1935.

UNIVERSITY OF CALCUTTA

Latest Publications

Dina Chandidas, by Mr. Manindramohan Bose, M.A. D/Crown 8vo pp. 326 + ৩৸০

University Calendar for the year 1935, Demy 8vo pp. 1280 + xv.

Journal of the Department of Letters, Vol. XXVII. Royal 8vo 400. Rs. 6.

A Genetic History of the Problems of Philosophy, by the late Mr. Muralydhar Banerji, M.A. Developed and completed by Mr. Hiranmay Banerji, I.C.S. Royal 8vo pp. 298 + xii.

Ideals and Methods of University Education in Germany, by Dr. Anna Selig. Demy 8vo pp. 40 + vi.

Journal of the Department of Letters, Vol. XXVI. Royal 8vo pp. 440. Rs. 6.

Books in the Press

JUNE, 1935.

1. Towards a Systematic Study of the Vedanta, by Dr. Saroj-kumar Das, M.A., Ph.D. (Lond.).

2. Dynastic History of Northern India, Vol. II, by Dr. Hem-chandra Ray, M.A., Ph.D. (Lond.).

3. Some Published Papers, by Sir U. N. Brahmachari, Kt., M.A., M.D., Ph.D., F.A.S.B.

4. Industry in India, by Prof. P. N. Banerjea, M.A., D.Sc. (Lond.), Barrister-at-Law.

5. A History of Brajabuli Literature, by Mr. Sukumar Sen, M.A.

6. Studies in the History of Bengal Subah,—1740-1770, by Mr. Kalikinkar Dutt, M.A.

7. Aspects of Bengali Society, by Dr. T. C. Dasgupta, M.A., Ph.D.

8. General Catalogue of Bengali Manuscripts, edited by Mr. Manindramohan Bose, M.A.

9. Patua Sangit, edited by G. S. Dutt, Esq., I.C.S.

10. Pramanachandrika—English translation, by Dr. S. K Maitra, M.A., Ph.D.

11. Studies in Tantras, by Dr. P. C. Bagchi, M.A., D.Lit.

12. Krishi-Bijnan, Vols. I and II, by the late Rai Rajeswar Dasgupta, Bahadur.

13. Progressism (*Readership Lectures*), by Prof. E. L. Schaub.

14. Prasthan Veda, by Madhusudan Saraswati, edited by Mahamahopadhyay Gurucharan Tarka-Darshana-tirtha.

15. Brihat Banga, by Rai Bahadur Dr. Dineschandra Sen, B.A., D.Litt.

16. Persian Influence on Hindi, by Mr. Ambikaprasad Bajpai.

17. Journal of the Department of Letters, Vol. XXVIII.
18. Nayamanjari, edited by Pandit Panchanan Tarkabagis.
19. Brahman Roman Catholic Sambad, edited by Prof. Surendranath Sen, M.A., Ph.D., B.Litt. (Oxon.).
20. Girishchandra—His Mind and Art (*in Bengali*), by Mr. Kumudbandhu Sen.
21. University Questions for the year 1930.
22. Khandakhadyaka—Sanskrit Text, edited by Mr. Prabodhchandra Sengupta, M.A.
23. The Spherical Trigonometry, by Mr. Pramathanath Mitra. M.A.
24. The Philosophy of the Upanishads, by Mr. S. C. Chakrabarti, M.A., B.L.
25. Evolution of the Khalsa, by Mr. Indubhushan Banerjee, M.A.
26. Buddhist Philosophy of Universal Flux, by Dr. Satkari Mukerjee, M.A., Ph.D.
27. University Regulations.
28. Studies in Post-Sankara Dialectics by Dr. Asutosh Bhattacharyya, M.A., Ph.D.
29. Some Historical Aspects of the Inscriptions of Bengal, by Dr. Binaychandra Sen, M.A., Ph.D. (Lond.).
30. Immanuel Kant on Philosophy in General, by Mr. Humayun Z. A. Kabir, M.A. (Oxon.).
31. Praghaitihasik Mahenjodaro, by Mr. Kunjagobinda Goswami, M.A.

CALCUTTA UNIVERSITY PUBLICATIONS

II. HISTORY

3. ISLAM

A History of Islamic People, by S. Khuda Bukhsh, M.A., B.C.L., Bar.-at-Law. Demy 8vo pp. 178. 1914. Rs. 5-10.

Translated from the German of Dr. Weil's *Geschichte der Islamitischen Völker*—a descriptive account of Mohammad and the Qura'n, as also of the Caliphate. The conflict of ideas in early Arabdom, the narrowness of early Arabic rationalism and the evolution of Islamic culture on a broad and humanitarian basis during the time of the Abbasid Caliphs at Baghdad is described with the skill of an artist, and altogether the book forms a most fascinating introduction to the mentality and general outlook of Islam in the first few centuries of its history.

Islamic Civilization, Vol. I, by S. Khuda Bukhsh, M.A., B.C.L., Bar.-at-Law. Demy 8vo pp. 364. 1929. Rs. 5.

Do. Vol. II. Demy 8vo pp. 309. 1930. Rs. 4-0.

"It is a most valuable addition to our knowledge of Islam and the work could not be in better hands than those of Mr. Khuda Bukhsh."—*Sir Thomas Carey-Evans.*

"Both pedagogue and student of social conditions will welcome the articles on Muslim education. There is not yet any scientific text-book on the Theory and History of Muslim Education, but much material for one will be found here, and references to relevant literature, for the author has consulted the literature of his subject with sufficient industry to have fully satisfied the injunction of the Prophet to 'seek learning even unto China.'" —*The Statesman,* 15th February, 1931.

The Orient under the Caliphs, by S. Khuda Bukhsh, M.A., B.C.L., Bar.-at-Law. Demy 8vo pp. 470. Rs. 8-6.

Translated from von Kremer's *Kulturgeschichte des Orients.* The book deals not with the dry and wearisome details of military operations, nor does it concern itself with court intrigues, but opening with an account of the death of the Prophet and the trouble that arose over the question of succession, gives in a vivid and delightful style an account of all that was of enduring value in Islam or Islamic civilisation.

The Early Heroes of Islam, by S. A. Salik, B.A. (Bengal Civil Service). Demy 8vo pp. 514. 1926. Rs. 6.

In this book the author has tried to place before the public brief sketches of the Prophet of Arabia and of his five immediate successors. It also contains short notices of a galaxy of great men who flourished in Arabia in that age and gives an interesting account of the birth and the rapid growth of Islam. It will be both interesting and instructive to readers of every creed and colour.

The Arab Kingdom and its Fall, by J. Wellhausen, translated into English by Margaret Graham Weir, M.A. Demy 8vo pp. 607. 1927. Rs. 7-8.

Contents:—Chap. I—Introduction.
,, II—Ali and the First Civil War.
,, III—The Sufyânids and the Second Civil War.
,, IV—The First Marwânids.
,, V—Umar II and the Mawâlī.
,, VI—The Later Marwânids.
,, VII—Marwân and the Third Civil War.
,, VIII—The Arab Tribes in Khurâsân.
,, IX—The Fall of the Arab Kingdom.

Lectures on Arabic Historians, by Prof. D. S. Margoliouth, D.Litt., F.S.A. Demy 8vo pp. 168. 1930. Rs. 2-0.

III. LAW

The Evolution of Law, by Nareschandra Sen Gupta, M.A., D.L., Advocate, Calcutta High Court. Royal 8vo pp. 191. 1925. Rs. 2-8.

In this work the author gives a systematic treatment of historical and comparative jurisprudence on the basis of the most up-to-date knowledge of ancient laws and the laws and institutions of retarded races. The work is designed as an introduction to the study of the subject which is treated simply and in broad outline. But it is not a mere collection of the views of other scholars. While the opinions of all standard authorities on the main topics of evolutionary jurisprudence are given, the author has given many new interpretations of facts and has put forward some strikingly new opinions. A remarkable feature of the work is the ample use of materials taken from a historical study of Hindu Law which has hitherto received far less attention than it deserved in connection with questions of evolutionary jurisprudence. This has led the author to formulate new theories of the forms of family organisation, marriage and kinship, law of procedure, of crimes, of the origin of property and of contract and a strikingly original theory of the law of Descent, which, it is hoped, will be found worthy of consideration by scholars. Contrary to accepted views, the author traces the origin of laws of inheritance to donations *mortis causa* or at the time of renunciation and thus establishes the primacy of testamentary over intestate succession. In an appendix the author gives a discussion of the history of the Hindu Joint Family Law which throws much new light on the subject. As the author points out in the preface, the state of our knowledge of the subject being what it is, it is impossible to systematise the existing knowledge of the subject without a certain measure of theorising on one's own account. This the author has done on a large scale and in the treatment of every topic dealt with by him there are new thoughts and interesting new points of view presented which will furnish food for reflection.

The Problems of Aerial Law, by Bijankumar Mukherjee, M.A., D.L. Demy 8vo pp. 255. 1925. Rs. 2-8.

The work is a thesis approved for the Degree of Doctor of Law. It is divided into four chapters:—

Chapter I.—Beginning and Development of Aerial Law. In this chapter, the author has collected the earliest legal ideas on the subject and has attempted to show how these ideas gradually broadened down with increasing discoveries of human science.

Chapter II.—Sovereignty of the Air. Here the author has examined minutely the different theories that have been put forward by different jurists and has suggested all possible arguments that could be advanced either for or against them.

Chapter III.—Principles of International Law relating to the Air Space. This chapter has been sub-divided into two parts. In the first part the author has analysed and examined in detail the 45 articles contained in the Air Navigation Convention of 1919 and has suggested alterations wherever the provisions appeared to him to be unsound in principle or unworkable in practice. The other part, which deals with questions of war and neutrality, is much more speculative in nature and the author has built up the law with such materials as were furnished by the analogy of the existing usages of maritime warfare and the practices of the combatants in the last great European War.

Chapter IV.—Principles of Municipal Law relating to the Air Space. In this chapter the author's principal effort has been to establish that a perfectly consistent theory affording a complete solution of the several problems of private law that arise in connection with the use of air space may be constructed from the principles of English Common Law as they have been applied by English and American Courts.

Effect of War on Contracts (*Onauth Nauth Deb Prize, 1917*), by Praphullachandra Ghosh, M.A., B.L. Demy 8vo pp. 152. Rs. 4-8.

The book describes at length the changes brought about by the last European War in the commercial and financial relations of nations and individuals.

Trading with the Enemy (*Onauth Nauth Deb Prize, 1918*), by A. C. Gupta, M.A., B.L. Demy 8vo pp. 146. Rs. 4-8.

The volume deals with the general principles of the law (according to the English Common Law) of Trading with the Enemy to which the last European War lent interest and prominence.

Legal Aspects of Strikes (*Onauth Nauth Deb Prize, 1919*), by Prabodhchandra Ghosh, M.A., B.L. Demy 8vo pp. 61. Rs. 2-4.

In the opinion of the author, concerted movements of labour analogous to strikes are as old as history itself. In dealing with the history of strikes he, therefore, traces their origin and course, not only from a legal point of view but also from a historical standpoint and discusses the remedial measures in the light of the condition of labour in other countries.

Occupancy Right—Its History and Incidents (*Onauth Nauth Deb Prize*), by Radharaman Mookerjee, B.L., Vakil, Calcutta High Court. Author of the *Law of Benami*. Demy 8vo pp. 436. Rs. 6-0.

The work contains a history of Land Tenure in India from the earliest Vedic age down to the modern times and traverses practically most of the important and relevant portions of the Bengal Tenancy Act as explained in the leading cases on the subject, and indicates the basic principles thereof not done in any other previous publications.

Position of Women in Hindu Law, by Dwarka Nath Mitra, M.A., D.L., Judge, High Court, Calcutta. Demy 8vo pp. 758. Rs. 12-0.

The work is a thesis approved for the Degree of Doctor of Law in the University of Calcutta. It is generally based on original research as well as on the results achieved by previous writers on Hindu Law. It traces historically the various stages in the development of the position of women in Hindu Law.

General Contents

Chapter I.—Introductory—Scope of the subject—Development of Hindu Law in different periods—Sources of Hindu Law.

Chapter II.—Status of Women generally—Right of Women to *Upanayan* and to the study of the Vedas—Tendency in *Dharma Shastras* to reduce women to the level of *Shudras*—Dependence is only moral and not legal subjection—Views of European writers on the question of dependence—Judicial interpretation of the dependence of Women—Theory of perpetual tutelage—Views taken by different High Courts—Testamentary capacity of Women under Hindu Law—Right of daughters and sisters to maintenance.

Chapter III.—Status of Wife and the Law of Marriage—Raghunandan's definition of marriage—Marriage of Women not compulsory in the Vedic ages—Different forms of marriage—Capacity of persons to marry—Whether marriage of widows is allowable—Rule of prohibited degrees in marriage—Intermarriage between different castes—Marriage of a Hindu with a Christian woman not invalid—Formalities attending marriage—Wife's right to maintenance—Divorce.

Chapter IV.—Status of Widows—Power of Widow to adopt—Divergence of opinion in different Schools—Right of Hindu Widow to maintenance—Widow marriage.

Chapter V.—Proprietary Position of Women—(Inheritance) Interpretation of Vedic Texts concerning inheritance by leading commentators—Widow's right to inherit—Principles of succession of daughters in the Bengal School.

Chapter VI.—Proprietary Rights of Women—Stridhan—. Extent of the rights of a woman over her Stridhan—Three classes of Stridhan, etc.

Chapter VII.—Status of Courtesans and Dancing Girls—Concubines tolerated by Hindu Law—Rules governing status of dancing girls.

Contributions to the History of the Hindu Revenue System, by U. N. Ghoshal, M.A., Ph.D., Professor of History, Presidency College (Calcutta), and Lecturer in the Departments of History and Economics, Calcutta University.

Prof. E. J. Rapson :—" It is a valuable contribution to the Economic History of Ancient and Mediæval India......The widely scattered evidence contained in the inscriptions and in copper-plate land-grants of Northern India has never before been so carefully collected and discussed."

Prof. A. B. Keith :—" It is a very valuable contribution to our knowledge of the subject by reason of its objectivity and the effort made to elucidate the Kauṭilīya Arthaśāstra by examination of the other evidence, in special that of inscriptions bearing on the topic. On the points examined the comparison of different records often throws admirable light."

Prof. M. Winternitz :—" This is a very important work on an interesting subject that to my knowledge has hitherto not yet been treated at all, and certainly not so fully and in such a scholarly manner. It is a valuable contribution to the history of Ancient Indian politics and economics."

Prof. Sylvain Lévi :—" I wish to express my very high appreciation of this work............I know of very few books lately published which can, in my opinion, compare with it."

Prof. Louis Finot :—" An excellent contribution to a very important matter in the history of India. It is based on a careful study of the texts and affords many useful observations which will prove a great help for scholars who will take the subject in their turn."

Sir Jadunath Sarkar in a notice of the book in the " *Modern Review* " writes :—" The author who is a practised writer on Hindu polity and administration has carried our knowledge of the subject a good deal forward by concentrating light from the inscriptions by means of painstaking synthesis, while his knowledge of French and German has enabled him to utilize the latest published researches of European Orientalists. His ' Glossary of fiscal terms ' will be particularly helpful not only to students of Ancient Indian polity, but also to epigraphists and Sanskritists in general.........The author's wide outlook and far-ranging comparisons will demand careful consideration of his theories on the part of his critics, even when they differ from him."

Prof. Rakhaldas Banerjee in a letter to the Registrar of the Calcutta University writes :—" This book by Dr. Ghoshal is one of the very best among your publications."

The Acta Orientalia :—" This is a well-written and very useful study, in which the author has given a full analysis of the numerous details contained in the Arthaśāstra and the law books, with copious illustrations from the epics and general literature, as well as from inscriptions and non-Indian sources. The value of the book is enhanced by the addition of a good glossary of fiscal terms."

Dr. E. J. Thomas :—" I much admire the mastery with which the author has treated the great mass of his material and the sobriety and insight with which he has treated the subject."

The Times Literary Supplement :—" The Hindu revenue system, on the history of which Professor Ghoshal speaks with high authority, is to be reckoned as one of the political achievements of the human race.........The chief authorities are the Smritis, the Leviticus of Hindu scripture, and the famous Arthaśāstra, or Book of Government, by Kauṭīlya, a Western Indian of about the third century A.D. The rules and maxims of these authorities, says Professor Ghoshal, ' surpass the achievements of classical antiquity and tend to approach the ideas of European thinkers in the 18th and early 19th centuries.' This estimate seems fully warranted."

Dr. L. D. Barnett writes in *The Journal of the Royal Asiatic Society of Great Britain and Ireland* :—" His treatment is scholarly and judicious and he has thrown much light on the obscure problems of ancient Indian revenue-administration..............I heartily agree on essentials with him."

American Economic Review :—" This is an important and scholarly contribution to the history of public finance in India."

Archiv Orientální :—" Ghosal's *Contributions* is a book on history but any man interested in this branch of Economics will often find a stimulating thought in it.........In the preface the author indicates that he attempts to set forth a complete account of the origin and development of the Ancient Indian Revenue System......and in this endeavour he surely obtained remarkably fortunate results."

Dr. Wilhelm Geiger writes in the *Zeitschrift für Indologie und Iranistik* :—" Ich habe beide Werke [*Contributions* and *Agrarian System*] mit grösstem Interesse gelesen und glaube der Zustimmung aller Fachgenossen sicher zu sein. wenn ich dem Vf. danke für seine vortreffliche Arbeit. Die Darstellung ist klar und beruht auf gründlicher Fachkenntnis in volkswirtschaftlichen Dingen und auf ausgiebiger Verwertung der Literatur. In seinem Urteil und in seinen Folgerungen ist der Vf. sehr vorsichtig, und er versäumt auch nicht nachdrücklich darauf hinzuweisen, wo die Literaturangaben nicht ausreichen um weitergehende Schlüsse darauf zu bauen. Im besonderen möchte ich au das Kapitel " Summary and Conclusion " in den " Contributions " p. 271 ff hinweisen, wo die herrschenden Tendenzen in der Entwickelung des indischen Finanzwesens klar herausgehoben sind und auf die Analogien im Wirtschaftsleben anderer Völker auch aus neuer Zeit hingewiesen wird. Sehr dankenswert ist auch das den " Contributions " beigefügte Glossar der " fiscal terms.' Ich meine, nicht nur wir Indianisten, auch die Volkswirtschaftler, die auf de Geschichte und ihre Lehren achten, werden aus dem Studium von GHOSHAL's Schriften reichen Nutzen ziehen."

The English Historical Review :—" Great value attaches to Professor U. N. Ghoshal's *Contributions to the History of the Hindu Revenue System* (Calcutta University Press, 1929). The work is characterized by objectivity and wide reading, and the principles laid down in the Arthasastra, the Smriti, Epic and Purana literature are given reality by the detailed account from the inscriptions and other sources of the history of the revenue system of Northern India from 300 B.C. to A.D. 1200. Especial importance attaches to the efforts made to ascertain the precise sense of a large number of fiscal terms, some of which as *balibhāga* or *kara* bore various senses at different periods and places......The Glossary of fiscal terms (pp. 289-300) deserves the careful attention of all workers in the field of Sanskrit lexicography and epigraphy. Of more general interest are the author's conclusions as to the incidence of land-revenue. He makes out quite a satisfactory case against the exaggeration, even by Vincent Smith, of the demands of Hindu kings and it is quite fair to stress the constitutional theory (p. 18) that taxes were the royal reward for protection as affording a measure of security to the subject against excessive expenditure.........It is probable that the author is right in his view (p. 287) that the Moslems in great measure merely adapted Hindu methods rather than attempted to impose their own fiscal system. The present system has also inherited much from Hindu practice, a fact which adds greatly to the interest of the book."

Archiv Orientalni :—" The work of Professor Ghoshal will be welcomed by many students not only of History but also of Economics. The author follows in detail the evolution of the various sources of revenue and their administration in India, as they are reflected in the literature, inscriptions and other records of the past. The frequent annotations show that he not only made use of the extensive native sources but that on occasions he tried to compare his subject matter with the corresponding phenomena of the west......In the preface the author indicates that he attempts to set forth a complete account of the origin and development of the Ancient Indian Revenue System......to form a just and balanced estimate of the Ancient Indian civilization on its material base.........to trace many institutions of Mediaeval and of Modern India to their roots in the past—and in this endeavour he has surely obtained remarkably fortunate results."

American Economic Review :—" This is an important and scholarly contribution to history of public finance in India. It is a compilation of facts regarding public revenues and expenditures gleaned from an exhaustive study of Hindu literature, Hindu works on law and polity and the historical records of States, from the earliest collections of hymns and prayers down to 1200 A.D. Interwoven with the presentations is an occasional comparison with conditions in mediaeval Europe and with the canons of taxation of Sismonds and Adam Smith."

The Theory of Adoption (*Jogendrachandra Ghosh Prize, 1909*), by Pandit Durvasula Sriram Sastri. Demy 8vo pp. 59. Rs. 3-12.

It discusses the origin and merits of the theory of adoption in a Hindu family.

Separation of Executive and Judicial Functions, by R. N. Gilchrist, M.A. Demy 8vo pp. 244. Rs. 4-0.

The Hindu Philosophy of Law, by Radhabinode Pal, M.A., D.L. Demy 8vo pp. 176. Rs. 6.

In this book the author has directed his efforts mainly towards an unfolding of early Hindu fundamental conception of law and has confined himself to the Vedic and Post-Vedic times prior to the Institutes of Manu. The second, third, fourth and fifth chapters, particularly which relate to an enquiry into the philosophical conceptions of Law, contain original matters, treated in an original way.

Law of Primogeniture (Tagore Law Lectures delivered in the Calcutta University in 1925), by Radhabinod Pal, M.A., D.L. Royal 8vo pp. 556, 1930. Rs. 12.

In these lectures the author has traced the origin and growth of primogeniture in various countries. The bulk of the volume, however, is devoted to tracing the development of the law in India and for this purpose the author having started from the remotest times has fully examined how these various rules attained their present state. He has also discussed in this volume all possible modern problems and has dealt with the actual application of the law signalizing the divergences of opinion and of practice.

"............the author reveals wide learning in the ancient literature and in the modern problems facing the courts. The contribution of the work is its emphasis upon the religious element in primogeniture, even in systems where partition of the economic assets of the family is practised. Thus primogeniture in India is concerned largely with religious functions and with the descent of offices. These have been treated by the courts (under English influence) as if they were property; and the artificial English conception of custom has even been transported to that country. Appalling confusion is the result, as Dr. Pal lucidly and ably demonstrated."—*Harvard Law Review*, Vol. XLIV, No. 2, December 1930, p. 329.

Katyayana-Mata-Sangraha, by Narayanchandra Banerjee, M.A., Lecturer in the Depts. of History and Anthropology, Calcutta University. Royal 8vo pp. 92. 1927. Rs. 2-4.

The work is a collection of over 800 verses which are the legal fragments of Katyayana relating to Vyavahāra (solution of a dispute).

Law of Fixtures in British India (*Onauth Nauth Deb Prize Thesis, 1928*), by Manmathanath Ray, M.A., B.L. Royal 8vo pp. 165. Rs. 3-12.

The Modern Theories of Jurisprudence, Vol. II, by Karunamay Basu, M.A., B.L. Royal 8vo pp. 218. Rs. 4.

LEADING CASES

* Part I, Hindu Law. Royal 8vo pp. 245. Re. 1-8.

* Part II, Muhammadan Law. Royal 8vo pp. 171. Re. 1-0.

* Part III, Land Tenures, Land Revenue and Prescription. Royal 8vo pp. 158. Re. 1-0.

* Part IV, Law of Transfer *inter vivos*. Royal 8vo pp. 108. Re. 1-0.

* Text-Book

Agents for Sale of University Publications

For sale outside India

MESSRS. LONGMANS, GREEN & CO., LTD.
London House—39, PATERNOSTER ROW, LONDON, E.C. 4.
American House—55, FIFTH AVENUE, NEW YORK.

For sale in India

Calcutta—(1) MESSRS. CHUCKERVERTTY, CHATTERJEE, & CO., LTD.,
15, COLLEGE SQUARE.
(2) ,, THE KAMALA BOOK DEPOT, LTD.,
15, COLLEGE SQUARE.
(3) ,, THE BOOK COMPANY, LTD.,
4/4A, COLLEGE SQUARE.
(4) ,, SEN, RAY & CO.,
15, COLLEGE SQUARE.

Bombay—(1) MESSRS. D. B. TARAPOREWALA, SONS & CO.,
KITAB MAHAL, 190, HORNBY ROAD, FORT.
(2) ,, THE POPULAR BOOK DEPOT,
GRANT ROAD.
(3) ,, THACKER & CO.

Poona City—(1) MESSRS. INTERNATIONAL BOOK SERVICE.
(2) ,, ORIENTAL BOOK AGENCY.

Madras—(1) MESSRS. B. G. PAUL & CO.,
12, FRANCIS JOSEPH STREET.
(2) ,, HIGGINBOTHAMS,
POST BOX 311, MOUNT ROAD.

ravancore—MESSRS. THE BOOKLOVERS' RESORT, TAIKAD, TRIVANDRUM

Delhi—MESSRS. THE OXFORD & STATIONERY CO.,
KASHMIR GATE.

Lahore—THE PROPRIETORS, THE PANJAB SANSKRIT BOOK DEPOT.

Allahabad—MESSRS. KITABISTAN,
17A, CITY ROAD.